

Arthur Miall

18 Bowyer St. E.C.

THE

Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

VOL. XXV.—NEW SERIES, No. 1043.]

LONDON: WEDNESDAY, NOV. 1, 1865.

PRICE {UNIFORM} 4.

THE CREDIT FONCIER and MOBILIER of ENGLAND, LIMITED.

Issue of 100,000 New Shares of £30 each, on which £5 per Share will be called up by instalments; no further call being contemplated.

The issue will be made as follows:—50,000 Shares will be allotted to the present Shareholders, and 50,000 Shares will be allotted to the General Public.

When the above issue is completed, THE SUBSCRIBED CAPITAL will consist of
200,000 Shares of £30 each £4,000,000.
THE PAID-UP CAPITAL £1,000,000.
THE GENERAL RESERVE FUND £500,000.
THE DIVIDEND RESERVE FUND £100,000.

DIRECTORS.

The RIGHT HONOURABLE JAMES STUART WORTLEY, Governor.
JAMES LEVICK, Esq., Merchant, } Deputy-Governors.
King's Arms-yard.
JAMES NUGENT DANIELL, Esq., }
James Childs, Esq., London.
William Dent, Esq., Esq., Chairman of the Thames and Mersey Marine Insurance Company.
Alexander Dunbar, Esq., Old Broad-street, London.
Charles Ellis, Esq., Lloyd's.
Adolphe Hakim, Esq., Cornhill, London.
Wm. Harrison, Esq. (Messrs. Young, Harrison, and Bevan), Deputy-Chairman of the Thames and Mersey Marine Insurance Company.
Richard Stuart Lane, Esq., Old Broad-street, London.
Charles E. Newbon, Esq., London.
Henry Pownall, Esq., J.P., Russell-square, London.
Joseph Mackrill Smith, Esq. (Messrs. Mackrill Smith and Co.), Old Broad-street, London.
Edward Warner, Esq., M.P., London.
James White, Esq., M.P., London.
ALBERT GRANT, Esq., M.P., Managing Director.

BANKERS.

The Agra and Masterman's Bank, Limited.
Messrs. Smith, Payne, and Smith.
The National Bank, London, Dublin, and its Branches in Ireland.
The National Bank of Scotland, Edinburgh, and its Branches in Scotland.

SOLICITORS.

Messrs. Newbon, Evans and Co., Nicholas-lane, E.C.

BROKERS.

Messrs. Laurence, Son, and Pearce, 7, Angel-court, Throgmorton-street, E.C., London.
Messrs. Horsfall and Penny, Liverpool.
Messrs. Tod and Ashton, Liverpool.
Messrs. Shore and Kirk, Manchester.

SECRETARY.

ALFRED LOWE, Esq.

OFFICES—17 and 18, CORNHILL, E.C.

PROSPECTUS.

The marked success which has attended the operations of THE CREDIT FONCIER and MOBILIER OF ENGLAND, LIMITED, is almost unexampled in the history of any Commercial undertaking.

The results of its operations have been so satisfactory that, as will be seen by the Half-yearly Report just issued, a Dividend and Bonus, up to the 30th September, at the rate of 40 per Cent. per annum, has been declared, being the same Dividend and Bonus as was paid for the previous half-year.

Besides these unprecedented results, the Company is in the possession, up to 30th September, of a General Reserve Fund of £200,000, of a Dividend Reserve Fund of £100,000, and has profits in hand up to the same period, after paying the above-mentioned Dividend and Bonus, of £20,805 4s. 9d., the paid-up Capital being £200,000, making in all £350,805 4s. 9d., or above £3 10s. per Share.

The following is the business transacted by this Company:—
This Company negotiates Loans for Colonial and Foreign Governments;
Co-operates in the Financial arrangements of British and other Railways;
Makes advances to Corporations, Town Councils, and other Public bodies;
Negotiates Loans for Public Works;
Assists in the introduction of Industrial and Commercial Undertakings;
Makes advances upon approved Stocks, Shares, Bonds, &c.;
Makes Temporary Loans upon eligible Freehold and Leasehold Securities, and generally transacts such other Financial Business as is suitable to the Capitalist, whether as principal or agent.

The greatly increased and still increasing amount of business offered to this Company, both by eminent private Firms, Companies, and Corporations, has decided the Court of Directors to make their Second Issue of Shares, by allotting the remaining Capital of the Company, consisting of 100,000 New Shares, on which £5 per Share only is intended to be called up.

These 100,000 New Shares the Directors propose to issue as follows, viz.:

50,000 Shares will be issued to the Shareholders in this Company who stand registered on the Books of the Company, to be allotted to them at a Premium of £2 10s. per Share, in the proportion of one New Share for every two Shares now held; and
50,000 Shares will be issued to the General Public (including such Shareholders as may wish to apply for Shares in addition to those they are entitled to as Shareholders), to be allotted at a Premium of £3 10s. per Share.

The Premiums to be received upon this Issue will amount to £300,000, which will be added to the £200,000 already standing

at the Credit of the General Reserve Fund, and will thus increase that Fund to £500,000. The Dividend Reserve Fund being £100,000, the Paid-up Capital will then be £1,000,000.

The New Shares will be paid up as follows, viz.:

On those issued at £2 10s. per Share Premium to the Shareholders:—

£1 0 0	per Share on Application; being on Capital Account.
1 10 0	on Allotment; £1 being on Capital Account, 10s. on Premium Account.
2 10 0	on 1st January, 1866; £1 10s. being on Capital Account, £1 on Premium Account.
2 10 0	on 1st March, 1866; £1 10s. being on Capital Account, £1 on Premium Account.
£7 10 0	being £5 Capital, £2 10s. Premium.

On those Shares issued at £3 10s. per Share Premium to the General Public, the following will be the mode of Payment:—

£1 0 0	per Share on Application; being on Capital Account.
2 10 0	on Allotment; £1 being on Capital Account, £1 10s. on Premium Account.
2 10 0	on 1st January, 1866; £1 10s. being on Capital Account, £1 on Premium Account.
2 10 0	on 1st March, 1866; £1 10s. being on Capital Account, £1 on Premium Account.
£8 10 0	being £5 Capital, £3 10s. Premium.

These 100,000 New Shares will participate in the next distribution of Profits, pro rata with the existing Shares, according to the amount of Capital paid up thereon; the valuable option will be, however, reserved to the holders of these Shares of paying upon any of them the whole of the above instalments at any time previous to the date of the last instalment, viz., 1st March, 1866, on paying the Company bank interest from the date of such payment to 30th September last, at the rate of 30 per Cent. per annum on the £5 on capital account; the Shares so paid up to be then entitled to the same amount of profits next half-year as is declared on the existing Shares.

Interest at the rate of 20 per Cent. per annum will be charged on all instalments not punctually paid; and any instalment not duly paid will render the previous payments liable to forfeiture.

The Directors are aware that in thus admitting the Public to subscribe for Shares, at a price so much below their real value, they are departing from the practice generally adopted in an issue of New Shares, of offering the whole of them to the Shareholders; but the Directors are so impressed with the importance of increasing the area of influence of this Company—influence second only in importance to Capital to a Company like the Credit Foncier and Mobilier of England—and have had such proofs in the result of the issue of Shares a year ago, of the sound policy of admitting the Public to a participation in such issue, that they feel confident of obtaining the approval of the Shareholders in the course they have adopted.

The following calculation will guide investors in estimating the intrinsic value of the Shares, after the Dividend and Bonus now declared are paid, and when the Issue is completed:—

The Capital paid up will amount to ..	£1,000,000 0 0
The General Reserve Fund	500,000 0 0
The Dividend Reserve Fund	100,000 0 0
In hand, profits not divided	50,805 4 9
	1,650,805 4 9

Equal to above £3 5s. per Share on the whole 200,000 Shares. So that the Public on Subscribing at £3 10s. per Share (being £5 Capital and £3 10s. Premium), are being admitted partners in this Company by only paying 5s. per Share Premium, as Premium; £3 5s. per Share being actually represented in value in the assets of the Company. Over and above these advantages, there is the probable enhanced value which will attach to these Shares, in the same way that the Shares issued to the Public at £2 13s. 4d. Premium in September, 1864, after having received £1 per Share in April last as Dividend and Bonus, are now worth £5 5s. per Share Premium, making together £6 5s. for what they paid £2 13s. 4d. for, being in one year more than 140 per Cent. increase in value on the amount paid for Premium.

The Directors feel that with a paid-up capital of £1,000,000, a General Reserve Fund of £500,000, a Dividend Reserve Fund of £100,000, making a total of £1,600,000, they will be in a position to meet the exigencies of any business that may be brought before them; it is, however, the intention of the Directors to increase, out of future profits, the Dividend Reserve Fund to £200,000, being in accordance with the plan announced in the last report, to have always in hand one year's minimum dividend at twenty per Cent. per annum, calculated on the amount of the capital paid up for the time being.

The Directors further wish to place on record their deliberate opinion and conviction that this Company is destined in a very short period to take a foremost place among the leading monetary institutions of the country.

Applications for Shares may be made in the form annexed, and must be accompanied by the payment of £1 per Share. Should a less number be allotted than is applied for, the sum paid on account of such application will, so far as it will extend, be applied in payment of the sum due on allotment.

Prospectuses, Forms of Application for Shares, and copies of the Half-Yearly Report, just published, may be had on application to the Bankers, Solicitors, Stock Brokers, or of the Secretary, at the Office of the Company, 17 and 18, Cornhill, E.C.

The Lists of Applications for Shares will be closed on Thursday, the 2nd November, at Four o'clock, for London, and on Friday, the 3rd November, at Twelve o'clock, for Country Applications, before the expiration of which time all Applications must be made.

London, 30th October, 1865.

Form C.—GENERAL PUBLIC. FORM OF APPLICATION FOR SHARES. TO BE RETAINED BY THE BANKERS.

No. _____
To the Directors of the
CREDIT FONCIER and MOBILIER OF ENGLAND
(LIMITED).

GENTLEMEN,—Having paid to your Bankers (insert bankers' names) the sum of £ _____ being a Deposit of £1 per Share on New Shares in THE CREDIT FONCIER and MOBILIER OF ENGLAND (LIMITED), I hereby request that you will allot me that number, and I agree to accept such Shares, or any less number you may allot to me, on the terms of the Prospectus, at a 3 10s. Premium per Share, and I agree to pay the amount due on Allotment, and the other Instalments as they become due, to sign the Articles of Association if required, and I authorise you to insert my name on the Register of Members for the number of Shares so allotted to me.

Usual Signature.....
Name in full.....
Residence.....
Profession.....
Date..... 1865.

THE CREDIT FONCIER and MOBILIER of ENGLAND (LIMITED).

NOTICE is hereby given, that the LISTS of APPLICATION for the new Shares in this Company will be closed on THURSDAY, the 2nd of November, at Four o'clock, for London, and on FRIDAY, the 3rd of November, at Twelve o'clock, for COUNTRY APPLICATIONS, before the expiration of which time all Applications must be made.

(By Order)

ALFRED LOWE, Secretary.

17 and 18, Cornhill, London,
Oct. 24, 1865.

THE CREDIT FONCIER and MOBILIER of ENGLAND (LIMITED).

At a MEETING of the SHAREHOLDERS of this Company, held this day (Tuesday), the 24th October, 1865, at Eleven o'clock a.m.

The Right Hon. JAMES STUART WORTLEY, Governor, in the Chair.

It was proposed, seconded, and carried unanimously: That the balance-sheet and report be, and are hereby, approved, confirmed, and adopted.

It was also proposed, seconded, and carried unanimously: That the best thanks of this Meeting are due, and are hereby given, to the Governor, Deputy-Governors, and Directors, for the great care and attention they have given to the interests of the Shareholders, and for the extremely satisfactory results which have arisen therefrom.

It was also proposed, seconded, and carried unanimously: That the cordial thanks of this Meeting are eminently due, and are hereby offered, to Albert Grant, Esq., M.P., the Managing Director, for the talent displayed by him in the administration of the affairs of the Company.

It was further proposed, seconded, and carried unanimously: That the thanks of this meeting be given to Alfred Lowe, Esq., Secretary, for his unvarying attention; and to him and the other officers of the Company for their industry and zeal during the past half-year.

By Order of the Court of Directors,
J. STUART WORTLEY, Governor.

ALFRED LOWE, Secretary.

No. 17 and 18, Cornhill, London, October 24, 1865.

THE CREDIT FONCIER and MOBILIER of ENGLAND (LIMITED).

The prospectuses and forms of application for the shares of the new issue of capital of this Company are now ready, and, as well as copies of the half yearly report and balance sheet, can be obtained at the Company's office.

ALFRED LOWE, Secretary.

No. 17 and 18, Cornhill, London, 24th October, 1865.

CLAREMONT CHAPEL, PENTONVILLE-ROAD, will be REOPENED after Repairs, on SUNDAY NEXT, November 5, 1865, when the REV. WM. GUEST, the newly-appointed Minister of the place, will preach. Morning Service at a quarter before Eleven; Evening at half-past Six.

On WEDNESDAY EVENING, November 8th, a SOCIAL MEETING of the Members of the Church and Congregation will be held in the Chapel Schoolroom. Tea at Six o'clock.

And on THURSDAY EVENING, November 16th, a RECOGNITION SERVICE will be held at the Chapel. Particulars respecting this Service will be announced in a few days.

SHREWSBURY CHURCH-RATE CASE.

ADDITIONAL SUBSCRIPTIONS.

	£	s.	d.
Henry Robertson, Esq., C.E., Shrewsbury..	50	0	0
Richard Bligh, Esq., Bath	10	0	0
W. E. Glyde, Esq., Bradford	3	0	0
J. Craven, Esq., Birkenhead	3	0	0
Joseph Thompson, Esq., Manchester ..	3	0	0

Subscriptions will be received and acknowledged by the Publisher of the Nonconformist. Post-office Orders and Cheques should be made payable to Arthur Miall, 18, Bowyer-street, Fleet-street, E.C.

STATIONERY, PRINTING, ACCOUNT

BOOKS, and every requisite for the Counting-house. Qualities and prices will compare advantageously with any house in the trade. The Forms and Account Books required under "THE COMPANIES' ACT, 1862," kept in stock. Share Certificates Engraved and Printed. Official Seals Designed and Executed.—ASH and FLINT, 49, Fleet-street, City, E.C., and opposite the Railway Station, London-bridge, E.C.

CIVIL SERVICE of INDIA.—A COMPETITIVE EXAMINATION of CANDIDATES will be held by the CIVIL SERVICE COMMISSIONERS on MARCH 19th next and following days. The Competition will be open to all natural-born subjects of her Majesty who, on the 1st of March next, shall be over Seventeen and under Twenty-one years of age, and of good health and character. Copies of the Regulations may be obtained on application to the Secretary, Civil Service Commission, London, S.W.

TETTENHALL PROPRIETARY SCHOOL.

MIDLAND COUNTIES PROPRIETARY SCHOOL COMPANY (LIMITED).

HEAD MASTER: Rev. ROBERT HALLEY, M.A.

This School furnishes, on moderate terms, a sound and liberal Education, both Classical and Commercial, with a religious training in harmony with the principles held by Evangelical Nonconformists.

The NEXT TERM will COMMENCE on the 25th January. Applications for admission should be addressed to the Head Master, who will supply any information that may be required.

TERMS:

For Pupils entering under 14 years of age, 40 guineas.
For Pupils entering above 14 years of age, 50 guineas.

Tettenhall is well known as a most healthy and picturesque village, quite out of the mining district, and within three miles of the railway-stations at Wolverhampton.

RICHARD PERKINS, PEACHFIELD, GREAT MALVERN, Receives a LIMITED NUMBER of GENTLEMEN'S SONS to BOARD and EDUCATE. Terms, &c., on application.

STOKE HALL SCHOOL, IPSWICH.

Mr. JOHN D. BUCK, B.A., Principal.

Situation elevated and healthy, near the Railway Station. Education, Commercial and Classical, adapted to the Middle-Class Examinations.

A Preparatory Department for Younger Pupils.

Prospectuses forwarded on application.

EDUCATION for YOUNG LADIES, LANSDOWNE HOUSE, LONDON-ROAD, LEICESTER.

(Situation high and healthy, at the outskirts of the town.)

Conducted by the Misses MIALL, assisted by Professors, and French and English Resident Governesses.—A thoroughly solid English education, under the immediate superintendence of the Principals; with all the necessary accomplishments—French, German, Latin, Music, Singing, Drawing, &c. Occasional Scientific Lectures from Professors. Special attention given to moral and religious training; and the comforts and advantages of a refined home provided.

References to the parents of the pupils.

COMMERCIAL SCHOOL, CRANFORD HALL, near HOUNSLOW, MIDDLESEX.

PRINCIPAL:—Mr. VERNEY.

This school is adapted to the requirements of the Sons of Respectable Tradesmen and others. The Premises are First-class, spacious, elevated, and healthy; the rooms are numerous and lofty; there is an excellent well-ventilated school-room and class-rooms; a large playground, lawn, and gardens; with every other convenience.

The education is sound, practical, and commercial; with or without French, Piano, Surveying, &c.

Mr. VERNEY has for upwards of Twenty Years been actively engaged in the pleasing and responsible work of training the young, and is favoured with numerous references.

TERMS PER QUARTER:

For Pupils over Twelve years of age, Seven Guineas.
For Pupils under Twelve years of age, Six Guineas.

(Terms made inclusive, when preferred.)

Cranford Hall School is on the Bath-road, twelve miles from Hyde-park Corner, and near the Hounslow, Feltham, Southall, and West Drayton Stations, at either of which Mr. Verney's conveyance meets Parents and Pupils.

URGENT APPEAL.—480l. has already been raised, with additional and liberal donations of labour and material, in the construction and establishment of Sunday and day-schools at Swanage, amongst a poor and labouring class of people. 800l. more is now required. A heavy responsibility has for a series of years been resting upon a minister of Christ, which it is most desirable to remove. Hon. secretary, Rev. Geo. Hinds, Swanage, Dorset; treasurer, Mr. A. Gillingham. All donations to be forwarded to the secretary, and a receipt signed by the treasurer, will be returned for sums not less than half-a-crown, unless accompanied with extra stamp. Circulars on application.

ORGAN.—To be SOLD CHEAP, for want of room, a very fine powerful ORGAN, with twenty stops, two rows of keys, and 2½ octaves of pedals, equal to new, suitable for a church or chapel.

Apply at 180, Stamford-street, Ashton-under-Lyme.

HASTINGS.—Select, comfortable, quiet PRIVATE BOARDING-HOUSE, beautifully situated. Terms moderate. Good references.

Address, E. B., Castle House, Castle Down-terrace, Hastings.

WANTED, a FIRST COUNTERMAN, in the GROCERY and PROVISION TRADE.

Apply, stating age, &c., to E. J. and A. Upward, Newport, I. W.

A member of a Christian church preferred.

IMPORTANT to the CLERGY.—A POPULAR ASSURANCE COMPANY is desirous of obtaining the aid of the Clergy in the extension of its operations, and will allow a LIBERAL BONUS to Christian Ministers introducing Policies. Address, the Rev. T. E. T., "Church Standard" Office, 355, Strand, London, W.C.

M. R. COOKE BAINES, RAILWAY COMPENSATION VALUER, &c., 106, Cheapside, E.C.

Being extensively engaged in conducting CLAIMS for COMPENSATION against RAILWAY COMPANIES. Mr. Baines takes this means of offering his services to his numerous friends who may be affected by the various Railway and other Public Works in and around the Metropolis.

The very large number of cases that have already passed through his hands and been satisfactorily arranged, enables him with confidence to undertake the conduct of any claims entrusted to his care.

Fire and Life Assurances Affected. Auction Sales and Valuations for Probate undertaken.

COLMAN'S GENUINE MUSTARD.

TRADE MARK.

On each



THE BULL'S HEAD,

Package.

At the Great Exhibition, 1862,

OBTAINED THE

ONLY PRIZE MEDAL

For "Purity and Excellence of Quality."

Sold by all Grocers, Druggists, &c., throughout the United Kingdom.

J. and J. COLMAN, 26, Cannon-street, London, E.C.

Homoeopathic Practitioners, and the Medical Profession generally, recommend Cocoa as being the most healthful of all beverages. When the doctrine of homoeopathy was first introduced into this country, there were to be obtained no preparations of cocoa either attractive to the taste or acceptable to the stomach; the nut was either supplied in the crude state, or so unskillfully manufactured as to obtain little notice. J. Epps, of London, homoeopathic chemist, was induced in the year 1839 to turn his attention to this subject, and at length succeeded, with the assistance of elaborate machinery, in being the first to produce an article pure in its composition, and so refined by the perfect trituration it receives in the process it passes through, as to be most acceptable to the delicate stomach. As a

BREAKFAST BEVERAGE

for general use, Epps's Cocoa is distinguished as invigorating, with grateful smoothness, and delicious aroma. Dr. Hassall, in his work, "Food and its Adulterations," says, "Cocoa contains a great variety of important nutritive principles; every ingredient necessary to the growth and sustenance of the body." Again, "As a nutritive, cocoa stands very much higher than either coffee or tea." Directions:—Two teaspoonfuls of the powder in a breakfast cup, filled up with boiling water or milk. Secured in tin-lined 1lb., 4lb., and 11lb. labelled packets, and sold at 1s. 6d. per lb. by grocers, confectioners, and chemists. Each packet is labelled, "J. Epps, Homoeopathic Chemist, 112, Great Russell-street; 170, Piccadilly; and 43, Threadneedle-street. Manufactory, 398, Euston-road."

SOVEREIGN LIFE ASSURANCE COMPANY. (Founded 1845, and empowered by special Act of Parliament)

The following figures show an increase quite unprecedented in the history of the Company:—

The amount assured in 1862 was ..	£151,065
Ditto 1863 ..	194,152
Ditto 1864 ..	266,450

Agents required in unrepresented places. Apply to the Branch Manager.

J. P. BOURNE, 9, Flora-place, Plymouth.

BRITISH EMPIRE MUTUAL LIFE ASSURANCE COMPANY.

32, NEW BRIDGE-STREET, LONDON, E.C.

Annual Income	£79,046
Profits Divided amongst Members ..	145,389
Claims Paid	209,310
Accumulated Premium Fund ..	312,318

The Fifth Triennial Division, just made, gives a

CASH BONUS OF 24 PER CENT.

ALFRED LENCH SAUL, Secretary.

ALBERT INSURANCE COMPANY, LIMITED.

FIRE AND MARINE.

CAPITAL, ONE MILLION.

Premiums, 1864-5 £161,029

HEAD OFFICE: 8, FINCH-LANE, LONDON.

LOCAL FIRE OFFICES AT

Manchester, Leeds, Bristol, Dublin, Hamburg, Calcutta, Bombay, Madras, Singapore, Cape Town, &c.

Premiums moderate. Losses promptly settled.

Energetic Agents required for the Fire Department where the Company is not represented.

Apply to MORELL THEOBALD,

Manager, Fire Department.

THE GENERAL PROVIDENT ASSURANCE COMPANY (Limited).

CAPITAL—HALF-A-MILLION.

DIRECTORS.

THOMAS HATTERSLEY, Esq., Chairman.
JOB CAUDWELL, Esq., F.R.S.L., Deputy-Chairman.
Captain George Bayly. Joseph A. Horner, Esq.
F. Brodigan, Esq., J.P. Rev. Robert Maguire, M.A.
W. Paul Clift, Esq. Right Hon. Lord Teynham.

NEW and IMPORTANT features of Life Assurance have been introduced by this Company with marked success.

ADVANCES, to a large amount, have been made upon undoubted Securities.

DEPOSIT NOTES issued for sums of £10 and upwards, upon which interest is allowed at the rate of 5 per cent. per annum.

DEBENTURES, with Monthly Subscriptions, similar to the Shares of Building Societies (but free from the risks of membership), bearing compound interest at 5 per cent., and withdrawable at any time, granted.

BONA FIDE INVESTORS, desirous of a safe and permanent means of employing capital, may obtain a few of the unallotted £10 Shares. Deposit, Ten Shillings on application, and Ten Shillings on allotment. Dividend 7½ per cent. per annum.

INFLUENTIAL AGENTS, prepared to work energetically, required, on LIBERAL TERMS, in all parts of the United Kingdom.

HUBERT G. GRIST, F.R.S., General Manager.

Chief Offices: 370, Strand, London, W.C.

HARPER TWELVETREES' (Limited).

Imperial Works, Bromley-by-Bow, London. Capital, 200,000l. in 20,000 shares of 10l. each. First issue of 10,000 shares. Deposit on application, 1l. per share. Bankers, Union Bank of London, Princes-street. Early application for shares should be made to the Secretary, at the Works. Guaranteed Minimum Dividend, Ten per cent. per Annum for Five Years.

By Order.

THOS. WILSHIRE, Secretary.

October 30th, 1865.

STARCH MANUFACTURERS

TO H.R.H. THE PRINCESS OF WALES.

GLENFIELD PATENT STARCH, Used in the Royal Laundry

AND AWARDED THE PRIZE MEDAL, 1862.

ROYAL POLYTECHNIC.

Professor Pepper on Polarised Light—New Serio-Comic Ghost Story (J. H. Pepper and Henry Dircks, joint inventors) entitled, "The Poor Author Tested"—New Scenes, with the wonderful illusion called "Proteus"—Musical Entertainment by Mr. F. Chatterton.—Lectures by Dr. Donovan and Mr. J. L. King.—Open twelve to five and seven to ten. Admission is.

TO PROFESSIONAL MEN.—Mr. J. B. LANGLEY, M.R.C.S. (late of King's College), continues to give his personal and prompt attention to every kind of negotiation between Gentlemen engaged in Medicine, Law, Literature, Architecture, Science, or other Professional Avocations. The Business is conducted with the most careful regard to the interests of Clients, and based upon the principle that no fees are charged unless service be rendered. Professional practices for Transfer, Partnerships for Negotiations and Professional Assistants always on the Register. Highest references given.

Professional Agency (established 1848), 50, Lincoln's-inn-fields.

GOOD NEWS for PORT WINE DRINKERS.

The following Letter appeared in the Times of the 24th inst.:—

"TO THE EDITOR OF THE 'TIMES.'"

"Sir,—In an article which lately appeared in the Times, you refer to the practice which largely prevails in Portugal of more or less brandying the wine intended for this market, and you add, 'this brandy is added in order to stop fermentation, and to retain a certain amount of sugar in the wine.' The apology for this practice consists in the fact that the appearance of the oidium in 1851 necessitated a larger addition of alcohol than heretofore for the preservation of the wine.

"Now that the oidium has passed away, and the fruit-bearing of the vine is not disturbed by the appearance of disease, it becomes a matter of some importance to reduce the alcoholic properties of port to a minimum of strength. With this view we have endeavoured to secure ports possessing lightness, purity, and quality; and we have just received a parcel equal to about 1,700 dozen from a well-known 'quinta' of the Lower Douro.

"Our correspondent states that 'this wine possesses many of the characteristics of Burgundy—viz., fine colour, great body, and is silky, soft, and extremely dry, combined with great flavour.

"It is besides, a fully fermented wine.

"We would only further mention that the price is 30s. per dozen.

"We beg to remain, Sir, your obedient Servants,

"H. R. WILLIAMS and Co.

"Crosby Hall, 32, Bishopsgate-street Within,

October 23."

THOMAS NUNN and SONS, Wine, Spirit, and Liqueur Merchants, 31, Lamb's Conduit-street, W.C., beg to call attention to their STOCK of OLD PORT WINE, chiefly Sandeman's shipping (rail paid to any station in England); excellent, sound, matured wine, 32s. and 36s. per dozen; superior with more age, 42s., 48s., and 54s.; seven to ten years in bottle, 60s., 66s., 72s., and 84s.; vintage wines, 95s., and upwards; good dinner Sherry, 26s. and 32s.; superior, 38s., 42s., 48s., and 52s.; fine old Cognac Brandy, 56s., 60s., and 66s. Price lists of every kind of wine on application. Established 1801.

WARD'S PALE SHERRY, 36s. per DOZEN. Fit for a Gentleman's Table. Bottles and Cases included.

Terms Cash. Post Orders payable Piccadilly.

Samples sent free of charge.

CHARLES WARD and SON.

(Established upwards of a century), 1, Chapel-street West,

Mayfair, W., London.

Delivered free to any Railway-station in London.

KINAHAN'S LL WHISKY VERSUS COGNAC BRANDY.

This celebrated old IRISH WHISKY rivals the finest French brandy. It is pure, mild, mellow, delicious, and very wholesome.

Sold in bottles, 3s. 8d. each, at the retail houses in London; by the agents in the principal towns in England; of wholesale at 8, Great Windmill-street, London, W.

Observe the red seal, pink label, and cork, branded "Kinahan's LL Whisky."

THE Nonconformist.

"THE DISSIDENCE OF DISSENT, AND THE PROTESTANTISM OF THE PROTESTANT RELIGION."

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CONTENTS.

ECCLIASTICAL AFFAIRS:	Middle-class Education	883
Why the Laity Like It	In Mourning	883
A Church of England	CORRESPONDENCE:	
Layman's View of the	Municipal Elections and	884
Establishment	the "Times" and Earl	884
Eccliaastical Notes	Russell	884
Congregational Union of	The Baptist Missionary	884
England and Wales	Society	884
Congregational Board of	Foreign and Colonial	885
Education	Funeral of Lord Palmer-	885
Public Meeting of the	ston	885
Freedmen's Aid So-	Court, Official, and Per-	886
cietv	sonal News	886
Religious Intelligence	Miscellaneous News	886
The Ministry	Literary Intelligence	886
Postscript	Literature	887
LEADING ARTICLES:	Gleanings	890
Summary	Money Market and Com-	891
The New Cabinet	mercial Intelligence	891
The Italian Elections		

Ecclesiastical Affairs.

WHY THE LAITY LIKE IT.

V.

FREEDOM.

"THE tendency of theologians as to terms of communion is to narrow them—the tendency of the State is to widen them—whoso, therefore, desires breadth of thought, freedom of utterance, and wisdom and charity of judgment, in the Church, will naturally wish to preserve the final supremacy of the State in religious affairs." This is the latest form of defence resorted to by the apologists of the State-Church system, and its plausibility is captivating to lay minds.

It is not a little provoking to such as stand outside the pale of a National Church, and, for the sake of enjoying unfettered liberty of conscience, are content to resign all the worldly advantages which are associated with membership in it, to be told that they are making a most unnecessary sacrifice. Still, if it really be so, it is of importance to make sure of the fact, if only to escape a position which entails upon its occupants many mortifying, and, occasionally, some very cruel, penalties. If, by repudiating the control of the civil power, the free churches gain nothing in point of religious liberty, but lose rather, they have acted under a strange delusion, and whoever dissipates it will put them under great obligations. It can hardly be expected, however, unless it be more clearly made out to them than has yet been done, that they will admit that in their search after liberty they have strayed from the true seat of it, and have only landed themselves in a "fool's paradise."

What is a Free Church in its broadest and most practical sense? We put the question because there are some who appear to us to wholly misapprehend its nature and conditions. Their ideas of a Free Church seem to us to resolve themselves into that of a religious community whose clergy shall be supported at the public expense in teaching whatever doctrines best commend themselves to their own consciences. So far as we can understand the views they set forth, they amount to this—such an administration of the religious affairs of a nation as will comprehend in one organisation the entire people of the country, sanction every variety of faith, and make public provision for the recognised teachers of every creed that calls itself Christian. Their theory is that every sect represents some special aspect or fragment of spiritual truth—that no one of the sects embodies the whole truth in its creed—and that the comprehension of them all in one ecclesiastical body, wherein each shall enjoy the utmost latitude of thought, belief, and action, and shall receive national authority, and use national resources, in extending its convictions, would constitute the *beau ideal* of a National Church. The scheme looks liberal enough—but is it really what it looks? And if the liberality of it be real and

not nominal merely, how far does it result from any conceivable action of the State upon men's religious affairs?

We take the liberty of reminding those who contend that real freedom is only to be secured by a national establishment administered upon broad and comprehensive principles, that the scope of their theory is but a restricted one after all. It is essentially, we might be almost justified in adding exclusively, clerical. It claims freedom amounting to license for the religious teacher—it leaves little or none for the taught. It relieves the clergyman from every test—but it does not profess to give his parishioners the option of protesting against the character of his teaching. It makes everybody support everything. It muddles everybody's sense of responsibility by making it a matter of the utmost difficulty for anybody to discriminate what he does of necessity from what he does of choice. The clergyman's course is clear enough. He is to be answerable to God and his own conscience only for the doctrine he promulgates. But, on the supposition that he teaches what is destructive of spiritual life, who is answerable for furnishing him with all the requisite facilities for doing so? If the reply be, "The law is answerable," the further inquiry is suggested, "Who makes the law?" No elector can shake himself clear of the part—though it be but a small part—which he contributes towards the result. The laity, then, are involved in complicity, to a certain extent, for everything that is preached under State sanction and with State authority; but when, for the ease of their own consciences, they seek to ascertain how far that complicity extends, the problem is found too intricate for solution. Now, why are they to be placed in this perplexing and painful position? It cannot be said to be one of freedom so far as they are concerned. Indeed, men of sensitive consciences would recoil from it as in the highest degree oppressive; as, to an indeterminate extent, identifying them with not a little that they hold to be injurious to spiritual life, and therefore repudiate. Can that be a system of perfect religious liberty which sweeps them all into one legalised Church, and makes them, quite irrespectively of their discordant beliefs, "members one of another"? And what is to be gained by it? What but a public provision for and authorisation of the clergy, which shall leave them free to inculcate what religious tenets they please, and to set the consciences of the laity at naught?

Let it not be supposed for a moment that we are averse from allowing those who have assumed the office of teaching God's truth to be governed exclusively by their own convictions of what that truth is. On the contrary, we contend for this "liberty of prophesying" as indispensable to a faithful ministry. It is not necessary, however, it never has been, it never will be, in order to this, that the temporal support of the teacher should be based upon the law of the land. Give him that protection from molestation in regard to his spiritual pursuits which, as a loyal subject, he can claim in regard to every other—freedom of profession, freedom of speech, freedom of the press, freedom of association, and you give him all that is requisite for the discharge of his ministerial functions, without compromising other people. Assure him a maintenance, and you thereby segregate him from the rest of the community, and in some sort, set upon his enterprise the seal of your approbation. But law cannot do this without implicating all those who are the ultimate referees in regard to the shape in which the law shall stand. "A fair stage, and no favour," is what every man is entitled to claim on behalf of his opinions and his faith, but no more.

If his zeal for his belief is not warm enough to secure for it his best efforts until a comfortable or, at the least, a decent maintenance for life shall have been guaranteed to him, or, if his efforts tell so little upon those for whose profit he labours that he cannot count upon them for a fair proportion of their temporal things in exchange for his spiritual things, the natural inference is that he has mistaken his office, and

that there is but little adaptation of his teaching power to the capacities and sympathies of the taught. In particular instances, it is true, the inference may be a mistaken one, but as to the bulk of them it unquestionably holds good. Be this, however, as it may, it is an anomalous demand made in the name of religious freedom, which asks, not merely that men shall teach whatever doctrine they please, but that they shall be publicly paid for doing it. And this seems to be the highest conception which some men can form of a free ecclesiastical system—the withdrawal of all rights from the laity, and a grant of unbounded license to the clergy.

A CHURCH OF ENGLAND LAYMAN'S VIEW OF THE ESTABLISHMENT.*

We are delighted to meet in this earnest and well-written pamphlet, what we have eagerly looked for these many years, but looked for in vain, some evidence that the educated laity of the Church of England are galled by the fetters which the politico-ecclesiastical system dignified by the name of "our National Church" virtually imposes upon them. We have been surprised beyond measure that they should so long and so tamely allow themselves to be banded to and fro between two opposite schools of divinity with neither of which they have much sympathy, and that they should see themselves betrayed by the faithlessness of a third, without lifting up a voice of protest against the insult practised by all three upon their understanding, and, above all, against the deep dishonour done to the primary principles of "the glorious Gospel of the blessed God." Our author is the first "Layman of the Established Church" who has broadly asserted the spiritual rights of his order against priestism under whatever name it may be disguised, and very stoutly has he fought the battle of the Church of Christ as a spiritual body against the usurpation of the title by a mere external ecclesiastical system. He lays bare the tendencies of the "High-Church," and traces their influence upon the formation of the "Broad-Church," the former of which he contends looks to "Popery," and the latter to "Infidelity." He charges the Evangelicals, with whom he evidently sympathises in doctrine, with having "manifested all along a disposition to excuse, to countenance, and to compromise, while the laity have protested indignantly." He says, "I stand aghast at the conduct of my own party, who are most assuredly committing not only a crime but a blunder." He does not hesitate to declare that "the Romanising party has no such valuable ally as the ecclesiasticism of the Evangelicals, and that is because the latter have not kept it in due subordination to Christ, but have put their trust in it." He wishes to remain in the Church of England—and protests "we should stick to the old ship as long as our Master's presence goes with her, and she carries His flag aloft; but if the Church, forgetting her true glory, should boast of herself instead of her Master, and haul down His flag to hoist her own, so that His presence goes no longer with us, then we have no choice but to quit the vessel and follow Him, though it were over the wildest sea of trouble." He thinks that "by far the greatest evil at the present moment is our attitude towards the Dissenters," and that "this constitutes our greatest weakness and consequent danger." "The clergy, perhaps, can hardly imagine the utter hopelessness and helplessness the laity are beginning to feel on this subject. They are not altogether supine or apathetic, but simply in despair." And, after quoting several passages written by such clergymen as Mr. Ryle and Mr. Walker during the excitement of the Bicentenary commemoration,

* "Puseyism the School of the Infidels, or 'Broad-Church' the Offspring of 'High-Church'; with a few words to Evangelicals." By a Layman of the Established Church. London: Arthur Miall, 18, Bouverie-street, Fleet-street, E.C. 1865.

denouncing the High Church for their contemptuous treatment of Dissenters, he proceeds, "The most mysterious part of the whole matter to me is, that those who can form so just an estimate of these things can nevertheless feel aggrieved when, after such long patience and endurance, the Dissenters, at last, so far as I understand, show a disposition to insist on having equal rights of citizenship restored to them." He says the Romanists are consistent, for they want an *earthly* realisation—the Dissenters are consistent, for they will not have anything that shall hinder spirituality—but "we," he continues, associating Evangelicals with himself—"we want to combine the spiritual with the temporal, to make a kind of compromise between God and Mammon; really loving the Gospel, but forgetting that in making the Establishment, which is a mere vehicle for truth, such a primary consideration, we are not only depriving the casket at the expense of the jewel, but risking the jewel for the sake of the casket." How far this writer represents the feeling of Evangelical laymen, we have no sufficient means of ascertaining. But we hail even the faintest evidence that light is beginning to dawn in that quarter, and only hope that it will rapidly advance to perfect day. We trust the pamphlet will have a wide circulation, and we can hardly imagine a worthier and more timely service to the truth than might be rendered by bringing this seasonable tractate under the notice of as large a number of the pious Church of England laity as possible. We cannot indeed, coincide with all the sentiments to which it gives expression, but it sets forth a view of the question with which it deals well calculated to make a deep impression upon the minds of the class to which it is specially addressed.

ECCLIASTICAL NOTES.

THE proceedings of the Congregational Union at Bristol, of which a complete report is given in our columns to-day, must have been very gratifying to those who organised the meeting. And we not merely feel obliged, but we are glad to say that they are likely to serve the ultimate purpose for which the Union was instituted, viz., the purification and extension of the Christian Church in England. It would, of course, be easy to ask the question, What was said that had not been said before? and the reply would be easier, Nothing; but it was said under different circumstances, and to a larger audience. Let us see what exactly was done.

There was a proposal made by Mr. Rooker for a conference of "deacons," which might, if wisely carried out, be of some service—always granting, of course, that they met for the sole purpose of considering how they might better discharge their office of servants—not masters—of Christian churches. Whether they should all wear white neckcloths on Sundays—a fashion which the more vain and weak-minded of their order are promoting some ridicule in adopting—would, we suppose, not come up for discussion. And we judge that few would consent to Mr. Rooker's proposal that the minister should virtually ordain them. This is not done even in Presbyterian churches, but in the Episcopal Church ordination of deacons is performed by bishops. However, if deacons should consider ordination necessary to the discharge of their office, and an honour in itself, the only harm such consideration would do would be to themselves and their capability of right Christian service. That is some harm certainly, but men who hanker for the high ecclesiastical elevation of white neckties and ordination are not likely to be moved by still higher considerations. The discussion on the main subject of Mr. Rooker's suggestions was better, apparently, than the paper itself, and indicated no sympathy with ordination views.

The paper of Dr. Rees on Nonconformity in Wales did only one injustice, viz., to his own countrymen. If additional places of worship are needed there is no necessity to seek for contributions from England; the necessity is to stir up the Welsh people themselves to greater liberality and self-dependence. They are quite capable of building and sustaining their own churches—more capable, because more numerous, than are most Dissenters in England, and any aid from England would simply do them harm. It is a common complaint of those who seek money from Wales that men of a class who, in England, would give not less than their guinea a year to benevolent purposes, in Wales seldom or never give more than half-a-crown. As in political matters, it is the people who have to be changed, not their circumstances. And it is a question whether a gentle flogging (in the metaphorical sense) would not be more productive of good than any amount of external aid.

The address of the Rev. Newman Hall on Congre-

gational Missions, and the speech of Mr. Morley on the same subject, were two of the best, most useful, and most elevating of the addresses delivered at this meeting. The subject was very faithfully dealt with, but the contribution of personal Christian service to this work would be more effectual than any contributions of money, however much that may be needed. The man who works also gives: the man who will not work seldom gives.

We are almost lost in the multiplicity of subjects which followed—and if there was a fault in the arrangements of this meeting, it was that too little time was allowed for the discussion of the topics introduced. Men, we judge, do not go to these meetings merely to hear set papers and set speeches, or, at least, they will not go there often to do so, but frankly to debate the propositions laid before them. How could this be done when almost before the subject of Christian Missions had been anything like discussed, attention was at once called to Sunday-schools, then to Catechetical Instruction, then to Middle-class Education, and then to the Memorial Hall, to be followed up by the graphic report of Dr. Raleigh on his visit to America, on "Denominational Literature," and lastly, meetings for exposition of principles, and for the promotion of Congregational Education? Very good things were said on all these subjects, but the discussion scarcely did justice to the papers—certainly not to those of Mr. Charles Reed and Mr. John Crossley. More time should have been allowed for the western members to take the part which they naturally expected to take in such a meeting. Of all the proceedings, those on Christian Missions, on the American Union, and on denominational principles, stand out as of the greatest importance, and as likely to exercise the greatest and best influence on public opinion. In the election of the Rev. Newman Hall, as Chairman for the next year, the Union made a choice which all men will approve; but is it necessary or consistent that a minister should always be elected to the office? There are laymen equal in ability and in moral power to any minister who has yet occupied the post of Chairman. We need only mention the names of Mr. Morley, Mr. Barnes, Mr. John Crossley, Mr. Baines, Mr. Charles Robertson, Mr. Rooker, Mr. Cosham, Mr. Colman, Mr. Tillett, Mr. Ocheatham—and there are twenty others who might be named—for the wisdom and appropriateness of making a selection from outside the ministerial ranks, to be, we hope, both seen and approved of.

Let us now turn to the Established Church, to which we look in vain for that harmony of spirit and purpose by which the representative meeting of the Congregationalists was characterised. One subject is assuming, in Church thought, increasing importance—viz., the Romanising tendencies of a large section of clergymen. This is dealt with both in bishops' and archdeacons' charges and in the Church newspapers. The *Clerical Journal* is of opinion that this abuse of the liberty allowed by the Prayer-book "cannot be put down by private efforts, and that, for the peace of the Church and the honour of Christianity, the sooner it is laid by legislative measures, the better it will be in the end." This is taking the ground of the Protestant Reformation and the Prayer-book Revision Societies. On the other hand, Archdeacon Denison and the *Guardian* deprecate the interference of the State. The Archdeacon, in an unusually mild and amiable letter, writes in disapproval of the practices of ritualists, but thinks that the man who presses such a question on Parliament will do the Church great mischief; and he would regret that the Legislature should deal with it more than he regrets the present state of things. Let there, also says the *Guardian*, "be no attempt to solve such questions by resort to Parliamentary aid." The remedies recommended by these papers are charity, patience, and expostulation; but by the Higher Church ditto—for there is High Church and High Church—an increased and more demonstrative assertion of their rights. We may expect, therefore, to see some animosity exhibited on this subject and a strong party feeling. We need not moralise on such a state of affairs. The time may come when we shall be able to do better than this—viz., take advantage of them.

It is most refreshing to notice that in the Charges now being delivered there appears to be an entire absence of that expression of bitter feeling against Dissenters which was so conspicuous some year or two ago. Dr. Harold Browne, Bishop of Ely, adopts an altogether different tone. "The rapid growth of the population and days of past neglect accounted," he said, "for the still great number of Dissenters," adding, "Yet, even where Dissent is strongest, I have a very firm persuasion that if the whole system of the Church, with all its blessed teaching, can be brought

truly to bear upon them, Dissenters may be won, and won in great numbers to our faith. . . . If we can show to inquiring minds and burdened consciences and anxious hearts, that there is in the Church's system, and in her storehouse of truths, that which can win its way within, which can probe the wounds yet soothe the sufferings, and at length heal the distemper and satisfy the heart,—men will surely witness of us that God is in us of a truth, and many who have hitherto stood aloof from us will seek our company as fellow-travellers travelling to an eternal home." What does the Bishop mean by the "whole system of the Church"? Does he include Acts of Uniformity, Canon Laws, Church-rates, &c.? If he does, Dissenters are not likely to consider it very "blessed teaching"; and his amiable expectations are not very likely to be realised. However, better this—far better—than the unworthy but impotent denunciations formerly launched at our heads.

And Dr. Pusey, even, has something to say, even to the acknowledgment of the genuine religiousness of Nonconformists. We quote the following singular and characteristic passage from his just-published work on the "Church of England a Portion of Christ's Holy Catholic Church."

God blesseth through these Sacraments; and God blesseth through truth. If a Wesleyan minister preaches his naked Gospel, that "we are all sinners," that "Christ died to save sinners," that "He bids all sinners come to Him," and saith, "Whoso cometh unto Me, I will in no wise cast out," this is, of course, fundamental Gospel-truth, and, when God blesses through it those who know no more, He blesseth them through faithful reception of His truth. So again, as to the Presbyterians. They deny, in regard to the Holy Communion, what we believe; and their account of their Communion is somewhat less than what we mean by a spiritual Communion. For they speak, rather, of "ascending in mind into heaven," and feeding upon Jesus there by faith, than of praying Him to come by His Spirit into the soul. I mean, that the Calvinist Confessions seem to me to speak rather of man's part than of His; of what faith, enabled by Him, does, than of what it receives. Still, be this as it may, they speak of a religious act; and although (as some of them say) there is no need, to this end, of anything outward, and what they describe might be done in every prayer, still, doubtless, He whom they seek is found by them for that which they seek. They seek a spiritual communion, and doubtless God admits them to that spiritual communion with Him which they desire. Nay, in Baptism He gives them more than they know of or believe.

This is almost as good and beautiful as the strangely-unexpected words of Archbishop Manning, to whose work this is a reply,—that in England, as well as in every other country, separate from the communion of Rome, there are indeed some few who grow up in baptismal grace, some who have, in same imperfect degree, faith, hope, and charity, and these last chiefly among the Dissenters, whose piety, he says, "is more like the personal service of disciples to a personal Master, than the Anglican piety, which has *always* been more dim and distant from this central light of souls."

On what day are we falling that a Roman Catholic archbishop and the leader of the High-Church party in England can thus speak of those who, in the creeds of their Churches, are denounced as heretics, schismatics, and worthy only of excommunication, if not of worse punishment? Is a real largeness of heart coming, and a genuine charity?—is it possible that we are to take examples of them from the most conspicuous men of the Roman and the English Churches?

CONGREGATIONAL UNION OF ENGLAND AND WALES.

The autumnal session of the Congregational Union was held at Bristol last week. On Tuesday afternoon, after the inaugural address of the Rev. David Thomas, B.A., of Highbury Chapel, Bristol, an abstract of which was given in our last number, the Rev. Dr. SMITH, the secretary, moved the following resolution relative to the chairman of the ensuing year—

That this assembly has learned with sincere regret, that the Rev. Dr. Spence, the elected chairman of the Union, has been compelled from a consideration of his long retirement from pastoral work, in consequence of his recent illness, to resign the office of chairman of the Union for the ensuing year. This assembly begs to assure him of the high esteem in which he is held by his brethren, and of their earnest hope that his restored health may long be continued for the advantage of the church under his care, and for the cause of the Redeemer at large. And this assembly cordially approves of the selection and nomination by the committee of the Union of the Rev. Newman Hall, LL.B., to fill the vacancy thus created, and hereby unanimously elects him to be chairman of the Union for the year 1866.

(Loud applause.) He had received a letter that day from Mr. Hall, intimating that, if the assembly should be unanimous in electing him, he would be happy to discharge the duties of the office. (Applause.)

The Rev. Dr. VAUGHAN, in coming forward to second the resolution, was received with long-continued cheering. In the course of some pertinent observations, he remarked that while

they, as Congregationalists in England, held a widely different situation from what they did forty or fifty years ago, and had been mixed up with social movements quite unknown to the men of that generation, and being exposed, as the natural effect of this, to a strong worldly element, which they could not but feel if they had to do on a large scale with things merely worldly and secular, the more important it was to secure to all gatherings like the present as high a measure of spiritual influence as they could bring into them, and that they should have addresses such as they had listened to that day to brace up their spirits, and to enable them to discharge their labours in the spirit of Christian men. That was the great duty of the times on which they had entered.

The resolution was carried unanimously.

THE DIACONATE.

Mr. ALFRED ROOKER, of Plymouth, next read a paper on "The Qualification and Office of Deacons." He first pointed out the various ways in which the term deacon is applied in Scripture, what the office was in the early Church, and how it became modified and corrupted in later times; and then proceeded to specify the present customs of Presbyterians and of Episcopalians in respect of the diaconate. In both cases it was urged that the apostolic idea and design had been greatly departed from, in the latter case totally so—the office having been made purely spiritual, instead of being strictly temporal. In the Congregational churches only two orders were acknowledged—pastors and deacons—the one to influence and control in spiritual things, and the other to conduct the arrangements of church finance. But they did not prohibit the deacon preaching or even administering the Lord's Supper whenever necessary. But the Congregational churches often practically conferred upon deacons a degree of authority not in the original appointment, and tending to Presbyterianism. This frequently arose from the circumstance that deacons were more permanently attached to a church than the minister. Deacons should be elected by the church, and fully appointed by the minister; and, when so elected, the deacon should faithfully exercise the office which the New Testament requires—amply providing for the support of the pastor, supplying the wants of the poor of the church, and becoming the channel of contributions to every form of spiritual activity. Liberal-minded and spiritual, as well as wise, men were demanded for such a service as this.

The Rev. JOHN STOUGHTON moved the following resolution:—

That the cordial thanks of the assembly be given to Alfred Rooker, Esq., for his instructive address on the diaconship in our churches, and that he be requested to allow it to be printed among the Minutes of the Session. That the committee of the Union be instructed to consider the important suggestion which it contains in reference to the holding of an aggregate meeting of deacons for conference, and to determine, after serious deliberation, whether such meeting shall be summoned.

He stated that he had himself always found that in proportion as he confided in his deacons, in that proportion they confided in him. (Applause.) When he had shown them that they had his heart, he very soon found out that he had theirs. They ought to help one another, feeling that they were engaged in a common work. There were things which a pastor could do that a deacon could not do, and there were things that a deacon could do that a pastor could not do. Reference had been made to what might be found in the writings of the Fathers about deacons being the mouth, eyes, and ears of the bishop; and he advised his ministerial brethren to turn to Bingham's "Antiquities," and read the chapter about the deacons of the primitive Church, where they would find some interesting illustrations bearing upon this matter. He was afraid that in some cases, if deacons had been eyes and ears in the church, they had not been the minister's eyes and ears, but the eyes and ears of the church. They had looked at the minister very jealously and pried into his affairs, not always in the spirit of Christian benevolence; and on the Sunday they had regarded very critically almost every sentence that had fallen from his lips. Then they had been ears for gathering up a great many unkind things, and those unkind things had been retailed in an unkind spirit, and a great deal of distress had thus been excited in the pastor's heart. This should not be so; and he did not believe that it was so in many cases. The deacon should be the minister's eyes, looking round in every direction to see what good he might do, looking after those who had been impressed with his ministry, and striving to bring them into relationship to the church; and the minister's ears to gather up all that would encourage his heart and animate his soul.

The Rev. R. BRUCE, of Huddersfield, trusted that Mr. Rooker's paper would be printed and circulated, and the proposed conference would be held. Some of the ministerial friends had almost abolished the office of deacon, so much did they dislike it. That was going to a great extreme indeed. Taking an illustration from the world of science (though not borrowing altogether the doctrines of the men who used the expression), they did not desire the extinction of the species, but the origin and perpetuation of the new species by "the selection of best specimens." (Laughter.) If in addition to the many good specimens they had, the younger deacons would learn from those good specimens how they should discharge their duties, they would continue to have deacons upon whom the peace and comfort of the ministers and the grace and prosperity of the church would in a great measure depend. If they were complacent enough to suppose that their denomination was the backbone of Nonconformist and Evangelical piety, he might say

that the deacons were the very marrow of the backbone. (Applause and laughter.)

NONCONFORMITY IN WALES.

The Rev. Dr. T. REES, of Swansea, read a paper, in which he traced the vicissitudes of Welsh Congregationalism during the 17th and 18th centuries, and proceeded to show what were the difficulties to be overcome at the present day in order to render Congregationalism popular in the Principality. Capitalists were wise in their generation in having laid their plans in order to gain a good share of the mineral wealth of the country, and should the followers of the Saviour be behindhand in spreading the knowledge of the Gospel? What they required was the establishment of English chapels in Wales. It was not agreeable to the Welsh people to sit under an English minister if they had been accustomed to their own euphonious, strong, and expressive language. (Laughter.) If Congregationalism in Wales was to have its fair share of the wealth and respectability of the community, they must forthwith secure for themselves permanent assistance in the large towns, which was not much the case at present. The rev. gentleman instanced Swansea and Cardiff as requiring English places of worship in either town. He wanted to get contributions from England, and he also wished some of their ministers to spend four or five weeks each year as preaching itinerants, going two and two through the valleys and holding religious services. (Laughter.) He was certain that the practice would be highly advantageous to their bodily health. ("Hear, hear," and laughter.)

The Rev. T. BINNEY (who had just come from Wales) was called upon to move,—

That this assembly has heard with the deepest interest the address of the Rev. Dr. Rees, and earnestly commends the subject to the earnest and prayerful consideration of the friends of Evangelical Nonconformity throughout the Congregational churches of England.

In reference to Mr. Rooker's paper, he suggested the expediency of taking advantage of the presence there of a great number of deacons from different parts of the country to have a conference with that gentleman and some of the members of the committee? Something might arise out of such a previous and extemporaneous conference which might help to shape the coming conference that all were anticipating. (Hear, hear.) With respect to the subject immediately before them, before he went into South Wales he had an idea that a Welsh minister was a person who made it a study to find out all the different institutions in London where he could obtain help, and that a considerable portion of his time was spent in making application to them for a share of their funds. His impression now was greatly altered. He had been staying at Llanelly, assisting in the opening of a beautiful Gothic chapel. The people had been prospering for some time; they were but a small congregation, but so admirably had they arranged matters that the collections on Friday and Sunday—when Mr. Parsons and himself preached—amounted to 502s. (Cheers.) That church was an English church—one of three, he believed, which had been arranged for by a most admirable man in Llanelly, the Rev. David James, who had urged the people to establish them.

The CHAIRMAN said the resolution would be seconded by Dr. Vaughan, who, though an Englishman by birth, was a Welshman by blood, because everybody of the name of Vaughan had Welsh blood in his veins. "Vaughan" was a Welsh word, meaning "little"; therefore "Dr. Vaughan" in English was "Dr. Little." (Laughter.)

Dr. VAUGHAN said he was more learned in Welsh lore than the chairman. His name did mean "little," but it meant "a little prince." (Laughter.) A very intelligent Celtic lady had told him that everybody of the name of Vaughan had royal blood in his veins. The seaports of South Wales, Cardiff and Swansea, once so quiet, were now like pieces cut out of Liverpool—seaports full of all the bustle, and all the action, and all the vice, always found more or less in seaports. Not only was there a settled people living there, but a constant influx and efflux of strangers. He knew of no section of evangelical effort to which their attention could be directed that had a more thorough claim upon English Christian sympathy. It was not reasonable to expect the Welsh people, who were poor, to provide religious means for the Saxon people there, while they are rich. If they offered, as they had done, to meet them half-way—and to give one 500l. if they would give another—they had done vastly more than it was right to expect. They would be guilty of a deep wrong towards the Principality, instead of being its friends, if they did not endeavour to guard it against religious injury, while they were getting possession of its material wealth. (Loud cheers.)

Mr. SAMUEL MORLEY, M.P., said he had had a great deal of correspondence with Dr. Rees and others respecting the claims of the English population in Wales. He had learned that in many of the Welsh towns the Welsh ministers had found it desirable and expedient to alter the character of their services from Welsh to English, thus confirming the statement of the need there was to provide an English ministry for that interesting people. The chairman had announced that a deacon present had stated his intention to give 10l. a year for five years to Wales, as a hint to his brother deacons. Though not a deacon himself, he (Mr. Morley) would gladly give another 10l., in addition to some other help which he was thankful to be able to give in a more private way. If half the deacons present would only follow the example that had been given them, Dr. Rees would have no occasion to regret having read his paper.

The resolution was passed unanimously, and the conference adjourned.

The members of the Union afterwards dined together at the Victoria Rooms, under the presidency of the Rev. D. Thomas. Upwards of 700 sat down. After the meal, the toast of "The Queen" was given, and the National Anthem sung, and the company then separated.

CONGREGATIONAL MISSIONS.

In the evening a public meeting was held in Castle-green Chapel to advocate Congregational missions in England, Ireland, the colonies, and the Continent of Europe. The chair was taken by George Leeman, Esq., M.P. for York, and there was a crowded attendance.

The meeting having been opened with singing and prayer, the CHAIRMAN made some introductory remarks on the subject, after which

The Rev. NEWMAN HALL, who was received with loud applause, addressed the large assembly. In an eloquent manner he directed their attention to the moral wastes in Christian England disclosed by the report of the Missionary Society. In that report they were told that out of ten millions of people who might have been at one given time in the house of God, there were only about five millions; so that one-half only of the available population were at public worship. Where fifty-eight per cent. might have been at worship in the town of Salford, only twenty-nine per cent. were present; at Oldham, twenty-five per cent.; at Preston, twenty per cent. (little more than one-third); and at Birmingham, only eighteen per cent. In London they were told that out of three millions of population only 374,000 were at church; that was only twelve and a half per cent., when fifty-eight per cent. might have been at worship, and it was calculated that at least one million persons habitually neglected the worship of God. The rev. speaker went on to remark that it was notably the fact that artisans, the superior class of working-men, skilled mechanics, were not to be found in any of their places of worship, and in their villages multitudes of the cottagers were utterly indifferent to the worship of God. Not that all who did go to church were to be regarded as Christian people, for many, though they heard the truth, did not intelligently receive it. Had they not met with persons who had come to them as ministers, to whom they had preached for years, yet when they came to ask them a few close questions they were unable to give any rational account of Christianity and its leading doctrines? He was reminded that some years ago, going over a common in this part of the country, he saw a girl about fifteen or sixteen years of age, and he gave her a tract. He spoke to her, and asked her about Jesus Christ. She said she had heard about Him, and he asked her how He had died. She didn't know. Did He die in His bed? he asked her. She couldn't tell. Was He drowned at sea? She didn't know. He asked her what was her name, and she replied, Caroline. Who gave her that name, he inquired. My godfathers and godmothers, &c. (Laughter.) To him it was a very lamentable thing—(Hear, hear)—a matter for tears rather than smiles—(Hear, hear)—a matter that did not simply affect one branch of the church. He had introduced that not as a hit at any particular sect of Christians, but only to show that it was possible for persons to be taught in schools, and to hear sermons, and yet not receive the truth in their hearts. Having mentioned other instances of lamentable ignorance which had come to his knowledge, the rev. speaker proceeded to inquire what was the cause of those moral wastes. Some would say infidelity. In some degree it was, but he thought in a much less degree than apathy, utter carnal indifference, and sensuality. On those points he had not time to enlarge, but it might be asked was nothing being done to prevent that state of things. Yes, much was being done. There were faithful pastors, preachers of God's Word, and pastors of His church in various parts of this country, faithfully and laboriously serving their generation and making known the Gospel of Jesus Christ. Referring to the various agencies in operation for reclaiming these moral wastes, the rev. gentleman adverted specially to the Primitive Methodists and to the Evangelical ministers of the Church of England, who were as devoted, as thoroughly sincere, who were as prayerfully and devoutly, as energetically, and successfully, doing God's work as any servants God's church ever had. (Applause.) They lamented these moral wastes, though many of them were unable to say out plainly things which they (the Congregationalists) said, and many of them would be thankful to them if they plainly spoke of things, which they would did not circumstances prevent them. The rev. speaker referred to the causes of the continuance of the moral wastes to which he had alluded, and adverted to the parochial system and to intemperance as hindrances to their reclamation, and proceeded to inquire what was the cure. Should they build more churches and chapels? Somebody might say that was a very important thing. True! let them build as many as possible, but that was not the first thing. In many parishes there was far more church and chapel room than was occupied. What they wanted was more church inclination—(Hear, hear)—and to get the Gospel into contact with the people. He dilated at length upon the evils of intemperance and upon the necessity of attracting the working-classes from the public-houses; said they must counteract injurious and pernicious amusements by healthy recreation; and advocated the giving of interesting lectures on science and laws of health with the reading of poetry and music in their chapels; and when they had induced the people to come there for healthful, intellectual recreation, they would be more inclined to come there for worship; and he concluded

an eloquent address by advocating out-door preaching, and thus taking the Gospel to the people if they would not come to them (the ministers) for it. (Loud cheers.)

The Rev. J. L. POORE next spoke of Congregational missions in the colonies. The British nation was made up, as they knew, of a variety of races, but a new amalgam was now being made in Australia, in Canada, and in New Zealand. What should the amalgam be? Should it be honest, earnest, British, Bible-loving, free? Very much depended upon this generation. The only rational ground of hope they had for these distant countries in coming time was that now, in the very beginning of things, they should put into them the healthy, free, vigorous element of our British life; and then, though they might be mixed races, yet, the substratum being sound, and true to the Bible and to liberty, they might hope to have a reproduction of all that was good and worthy in this grand old land. It was important they should do this work as lovers of the Bible and of liberty now, because others were active.

All the old fights that we have had in this country have to be fought over again in new lands. We have mighty antagonists in these new lands. The priest, whom I loathe as an enemy to mankind, and the Anglican clergyman, who is not very different from the priest of the present day—(cheers)—and I am very sure the Evangelical clergymen are very few and far between in the colonies,—these men only ask for liberty to establish their system and to root their principles in the minds of our young states on the other side of the globe, and then we shall have to fight at a vast disadvantage, and to do our work in the midst of much turmoil and strife, whereas now we can win the victory for liberty and for God's truth at a comparatively easy cost, and in a comparatively short time. Our churches in Canada have mainly established perfect religious freedom in that land. One of our ministers in Adelaide, Mr. Stow, wrote down the State-aided system there. (Cheers.) In the new colony of Queensland the system of State-aid had never existed, and when the Constitution of that State was drawn up, one of our ministers drew a clause providing for religious freedom and equality. Since then, a Roman bishop and an English bishop, bishops of rival Churches, but brethren in one design, have made a journey through that colony in company, and have spoken on the same platform, their object being to establish a denominational system of education, or to bring in State-aid in disguise; but they had come a day behind the fair. (Applause.) The things that are now being done in our colonies in the name of religion are really being done in the spirit of Churchism. Nearly everybody condemns Dr. Colenso, but I would rather have Dr. Colenso than Dr. Gray; for that system of High-Churchism that puts up a Prayer-book against or instead of the Bible, is a substitution of sacerdotalism and rites and forms for all that is manly in religion and acceptable towards God. It is our ministers who have to meet both such men, and to proclaim the Word of God against the one and against the other, and, considering the amount of money that has been expended in the British colonies, and the few ministers who have been sent out, God has given us wonderful success. I do believe that our Congregationalism is peculiarly fitted to the character of the freedom-loving people that have settled in the British colonies; but, sir, it must not be a sleepy Congregationalism; it must not be a thing that will never come out of the pulpit, or adapt itself to the new conditions and the new wants of men. Wherever we have sent such a man as Mr. Graham to Sydney, and many others whose names might be mentioned, a wonderful success has attended their labours. But the work is very wide. The stream of emigration never ceases, and, in the judgment of those who understand the social and political condition of Europe, and in view of the increased facilities which are now being offered, it is anticipated that during the next ten years the flow of emigrants from Europe to new lands will be greater than it has ever yet been. The Scandinavian people are only just waking up to the prospects before them, and thousands upon thousands who are now groaning for liberty, will soon place themselves in our colonies under British rule; and, though they may speak English in a broken tongue, and with a lisp, yet their children will be thoroughly English, and it is for us, by the help of God's grace, to make them Christians. We are trying to send out a few thoroughly efficient men; being sure of this, that if the great towns are pervaded by a spirit of rational freedom, and by a love of the Gospel, the regions round about will very soon be evangelised.

They did not ask for help for thriving colonies like New South Wales and Victoria; for of all the ministers in Victoria, Tasmania, and South Australia, now nearly 100, there is not one deriving a fraction of assistance from this country. Only in the new colony of Queensland, the convict colony of Western Australia, and the comparatively new settlement of New Zealand, did our churches here render any assistance whatever.

Mr. JOHN CROSSLEY, of Halifax, next spoke of Congregational Missions on the Continent, and Mr. CHARLES REED on Congregational Missions in Ireland.

Mr. MORLEY, M.P., who was received with enthusiastic cheers, then moved:—

That the British Missions, instituted for the benefit of British subjects at home, in Ireland, and in the colonies, and conducted through a long series of years, by the Divine blessing, with no small measure of success, are well entitled to the confidence, support, and prayers of our churches and congregations throughout the British Empire. That this meeting specially commends the plan of simultaneous collections in behalf of these missions on the last Sabbath in October wherever practicable; and earnestly entreats the pastors and delegates now present to urge such collections on the different churches they represent.

The chief burden of this resolution was an appeal for money; and he was anxious to offer his testimony to the fact, that those societies, as he believed, deserved better support than they receive from their churches. They were never more efficiently performing the duties devolving upon them than they were at the

present time; and it was a shame that those churches did not better support them.

If I were disposed to take a text for the few remarks I have to offer, it would be from a letter which was published last week by Dr. Pusey, in which he says:—"It would have been better for the multitudes of London if they had been born in Calcutta, because the charity of Christian missions might have had some chance of meeting them there." Now, the same thing may be said of every county in England, that there are thousands of people drifting on to eternity, no man caring for their souls, and there are hundreds of our churches absolutely doing nothing to remedy this state of things. I do hope that this question may be looked at as it never has been looked at before. The strong should help the weak. It is a grievous thing that, in this second half of the nineteenth century, a Home Missionary Society should be needed in England; and it would not be needed if our churches were doing their duty. The society has been seeking, ever since I have been its treasurer, to shift from its own shoulders to those of the various churches the work of carrying on the mission. There is great mischief in doing this work from London, and it is better that each county should be stirred up to look to its own necessities. There will be plenty of work in London in procuring funds, and conferring with friends in the different districts: and I am glad to say that, in this way, an interest has been evoked in many quarters exceeding that which has been felt for many years. I am not going into the terrible facts referred to by Mr. Hall. I have had conversations with Mr. Horace Mann, and he has assured me that he believes in the statement made that one million people in London never enter a church or chapel. If we were to hear such a statement with reference to the South Sea Islands or some newly-discovered land, Exeter Hall would not hold the people who would crowd together to send missionaries to those districts. Dr. Pusey is right in saying that our churches even now have to be excited to a true sense of their duty in this matter. I could mention towns, with populations of twenty or thirty thousand persons, having doubled within the last twenty-five years, where we are actually weaker than we were, solely, as I believe, from the fact that there has been positive inactivity amongst the people, who have been resting on the pulpit alone for the accomplishment of this great work which the Congregationalists as a body have to perform. It is not that we have to make all the world Independents or Congregationalists, but I believe in the system of free worship, and that it will be the system of the future. I am jealous, having this noble system, that it should be made available for the blessing of the country. But the truth is, there are thousands of our church-members who do not contribute a farthing towards home mission work. I believe that Lancashire and Yorkshire together do not contribute 50*l.* a-year towards carrying on the work in counties which cannot do it without substantial help. Those large and wealthy districts should feel that Devonshire and Cornwall, and half the counties in the south of England, have a claim upon them which they have perhaps never yet recognised. We need a spirit of consecration among our churches. Wealth is increasing rapidly among the middle classes, and they should feel the claim which these missions have upon them. Nothing can exceed the wisdom of simultaneous collections. The first experiment, twenty-five years ago, resulted in contributions amounting to 2,120*l.* In 1850 the amount had increased to 5,300*l.*; but afterwards it declined, and in 1864 the amount was 3,220*l.*, received from 300 churches. Now I appeal for a thousand collections out of our two thousand churches; and if each collection amounted to 10*l.*, we should have in this simple and inexpensive way a sum of 10,000*l.* I should be happy to claim the whole of that for the Home Missionary Society—(laughter)—for we were never in a position more wisely and effectually to spend it than we are at the present moment. I have looked through the reports of these societies, and it is affecting to see how few persons support them. One meets with the same names everywhere. We want a larger number of subscribers, and, of course, a larger gross aggregate of contributions. The societies all deserve your confidence; and I trust that one result of this visit to Bristol may be a large accession to their incomes. (Applause.)

The Rev. Mr. HERMAN seconded the motion.

Mr. HANDEL COSSHAM, in supporting the motion, said:—

I do not think that our heathen at home have less claims upon us than our heathen abroad; and I venture earnestly to urge upon this audience the necessity of greater personal exertion, and larger liberal contribution, in order that we may meet this great want of our age and country. If we have, as a nation, great power and a vast colonial empire, we have corresponding responsibilities. Then with regard to our Irish missions, if Ireland is ever to be won, it must be by something outside the State Church there, than which the world has seen no greater failure, for it was planted two hundred years ago, and there are fewer Protestants in that land now than then. In Cornwall, where you have people of the same Celtic origin and the same idiosyncrasies, Methodism, with a free Bible, has won them, while Ireland has been lost, for the one has been attempted to be won by coercion, and the other by voluntary means. (Hear, hear.) It is my deep conviction that there is no system more adapted to win Ireland, and the great masses of our country, than the Congregational system, because we can adapt it to all the wants of humanity; we are not tied and fettered; we can act as we like. We do not want a new Gospel: the old one will do. We do not want a new Bible: we want new life, new energy, and then we shall be able to win the masses of our country. Just a fortnight ago I had the opportunity of staying for an evening with a man whose name ought never to be mentioned in any part of the world but with respect,—Charles Sumner, of Boston. We talked of what Voluntarism had done in America, and putting all the facts together, I have enough before me to show that it has done more to provide religious accommodation in that country, than the State Church and Voluntarism combined have accomplished in this. We never went to a village with six log huts in it but there was a little church, the most beautiful building there, with its spire pointing to heaven. I support this resolution with the greatest pleasure, and I hope that we may all be stimulated, especially to greater personal exertion in this noble work. (Applause.)

The resolution was unanimously adopted.

The Rev. R. ASHTON moved, and Mr. WILLS seconded, a vote of thanks to the chairman, with the acknowledgment of which the proceedings terminated.

In the evening also a Welsh sermon was delivered at Brunswick Chapel by the Rev. W. REES, of Liverpool, in connection with the Congregational Union.

The members and delegates met on Wednesday morning at ten o'clock in Brunswick Chapel, the chairman of the Union in the chair. After a hymn had been sung, and a chapter read, the Rev. T. HAYNES offered prayer.

The meeting was then addressed by the Rev. ROBERT ASHTON, the deputation from the continent; Mr. DAVID MACLAREN, deputation from the Congregational Union of Scotland; and the Rev. J. KYDD, deputation from the Congregational Union of Ireland.

SUNDAY-SCHOOLS.

Mr. CHARLES REED read a paper on Sunday-schools. He said that there was a general feeling of contentment among the churches with respect to the present position of Sunday-schools. Their importance was admitted, and no church organisation was considered complete unless it included a Sabbath-school. There was a vast difference between the Sunday-school of 1865 and that of 1785, and in many respects the former realised the best aims of Mr. Raikes. There were peculiarities among different denominations in their schools, but at the same time a process of assimilation was going on under the persistent efforts of the Sunday-school Union. The advantages of union were evident, and it should be employed as a leverage to lift up the Sunday-school to a higher level of efficiency. The church ought to feel that the school was the place for special spiritual blessings. There were three weak points in the Sunday-schools of the present day—a low and incorrect view of the object, a limited and partial area of operation, and an agency largely deficient in essential qualifications. In other words, there were wanted a higher aim, a wider scope, and greater teaching power. The church did not sufficiently realise conversion as the grand, the immediate object of Sunday-schools. Were not children susceptible of religious influences? Were they not accountable? Was not conversion necessary for them? It was of the highest importance that those who taught in Sabbath-schools should be not only zealous but spiritually minded. With regard to the area of teaching—schools were wanted for different classes of children—the children of those who knew nothing and did not value the means of grace, and the children of those who did value these things. Among the latter it often happened that parents seldom or never spoke to their children about religion. He had been struck when visiting a country town some time ago with the evident lack of interest among the junior branches, especially the sons of the respectable families of the congregation. Many of them seldom came to chapel, and yet he believed that if care had been taken to gather the young people into classes in different homes they might have been brought into spiritual fellowship with the church. On the other hand, he had found the happiest results flowing from persistent and wise efforts to keep the Sabbath-school question before the church. Mr. Reed gave some statistics of a remarkable character to show how churches were benefited by constant attention being paid to the Sunday-school. With respect to class distinctions in schools, he advocated as few as possible. The teaching power in schools was deficient. Teachers were few, and not always of the best kind. He suggested the appointment of a church officer whose special care should be to look after the interests of the young. Teaching power was closely identified with the due setting forth of the doctrines of grace. He had known instances in which everything seemed to be taught well except the plan of salvation through Christ. To teach this, converted teachers were necessary, and he strongly urged that, without offending any existing teachers, care should be taken in admitting new ones that they should be spiritual persons. Piety should be doubted which did not seek some sphere of effort. The paper closed by appealing to the church, especially to ministers, to keep a watchful eye upon this question.

CATECHETICAL INSTRUCTION.

The Rev. W. M. STATHAM read a paper on "Catechetical Instruction." This paper asked and discussed the following questions:—Is not a catechism the fittest mode of teaching children the doctrines of revelation? Have not the catechisms formerly in use among us fallen into general and almost universal desuetude? Have not our Sunday-schools suffered by their disuse? Does not our conduct in this respect contrast forcibly with other branches of the Christian Church where they are used? Is not instruction by catechism a means which ministers might profitably use? And is there not room for a Congregational catechism, which, sanctioned by the church, should be received in general use by the congregations? The paper was an eloquent defence of dogmatic teaching both in Sunday-schools and in the pulpit. The defect, observed the author, was mainly Congregational, the Episcopalian and the Wesleyan bodies being too wise to neglect this mode of instruction. If ministers could not find time to visit and to question the members of their congregations upon their knowledge of important doctrines, let laymen be set apart for this purpose as in ancient times. A catechism need not be too recondite, but if theology was a science worthy of the study of ministers, it was worthy of the study of all men. A sound theology was better

than a sentimental piety, unable to decide and unwilling to discuss.

MIDDLE-CLASS EDUCATION.

Mr. JOHN CROSSLEY followed with a short and very practical paper on "Middle class Education, Conducted on Evangelical Nonconforming Principles." The importance of a moral and religious education, as well as of an intellectual, was generally admitted. We were bound to give education the benefit of Nonconformity, and to give Nonconformity the benefit of education. As Nonconformists we rightly valued our principles, and should take care to hand them down unimpaired to our sons. It was of the greatest importance to establish first-class schools on the principles of Evangelical Nonconformity. The Episcopal Church was making rapid strides in this direction, and, for the most part, their schools were a success. All honour to the clergy and laity of the Church of England for their zeal in this matter, but as Nonconformists they could not afford to be indifferent to the subject. What was needed was that many schools—not one or two—should be established in different parts of the country, and thus endeavour to supply a felt want. He was afraid it could not be said that proprietary schools had been upon the whole successful. He had a strong impression that the masters should participate in the monetary success of the institution. A number of gentlemen should associate themselves in the proprietary, with an adequate capital, and the promoters should be satisfied with a moderate percentage for their money. There should be an efficient staff of masters. He had a site upon which he proposed to build a school upon this principle, and the course of instruction would include not only classics and mathematics, but a sound commercial education, with the foreign languages. It was also proposed to establish a school for young ladies, at which daughters of ministers could be educated, at a nominal charge to their parents. At present there was no school of this kind.

The Rev. Dr. UNWIN, Principal of Homerton Training College, said he had been requested to commend to their very thoughtful consideration the subject which had been introduced by Mr. Crossley, and which was one of great moment. The ultimate design of their churches was to bring men to the obedience of faith, but in the accomplishment of that purpose it was indispensable for those churches to occupy positions of usefulness, so that they might conciliate and command the respect of society at large. Of all the organisations connected with the churches none was more important than the education and training of the young. The clergymen of the Church of England not many years ago were bitterly opposed to the education of the labouring classes, but since the rise of Puseyism their views had undergone an entire revolution, and at this time they were contributing more time and money to education than any other class of the community. So well had they succeeded in this with the labouring population that they were now turning their attention to the middle-classes. Was it of no importance to Nonconformists that the youth of their trading and commercial classes should be habituated from the earliest period of school instruction to Church forms and ceremonies, or be taught the superior claims of the clergy of the Church of England? As to the practicability of the scheme proposed, they had but to look to Taunton, and see what a success that school had been, both commercially and educationally; and other schools were quite as good examples. It was never a wise thing, and hardly a safe one, to educate together children of one class, because a school was a world in miniature, and the scholars, by careful management and even severe discipline, ought to be fitted there for their future life in the larger world outside. The general type of an English school was to a large extent self-governed, and that in this respect stood in favourable contrast to continental schools. He had made some inquiries, and had found that a superior education could be given at a cost of from 30l. to 35l. a-year, including board and all expenses, and he confessed that he did not know of a scheme more likely to benefit the community at large than that proposed by Mr. Crossley. (Cheers.) One great principle which should regulate a school of that class was, that it should be pervaded by a deeply earnest religious spirit. He would not care to indoctrinate children while too young with all the things about which men differed, but would be quite content to leave that to the determination of after-life, if he could only be sure that those children were trained to reverence the authority of the Word of God, and that they had cherished in their hearts that independence of fashion and of the seductive influence of society which was their great safeguard. He did not believe that young people left the denomination because they were ignorant of its principles, but because they had not the courage to withstand the influences to which English society exposed them. He would suggest that, in addition to the board of directors, there should be a number of trustees, in whose hands should rest the appointment of the master. Another question arose as to the supply of teachers; but he believed that the supply would be found as soon as the demand was created, and he did not see why the colleges should not supply suitable men. He did not wish for one moment to interfere with private enterprise in this direction. England owed much to the middle classes, who in the future were destined to take a prominent position; and therefore it became absolutely necessary to provide for them a good education. Dr. Unwin closed by warmly thanking the chairman for his address.

The discussion on each of these papers was postponed.

THE PROPOSED MEMORIAL HALL.

The Rev. T. JAMES, of London, read a paper which the committee who had been appointed to consider the matter had prepared. They suggested the erection, in a suitable place in the city of London, of a hall which should be at once a memorial by the present generation and to coming time of the holy men who two centuries ago suffered the loss of all things rather than do violence to conscience, and a standing protest against the fierce persecutions they endured, and as a centre where measures might be devised and other efforts put forth for the promulgation of those principles which it was believed were essentially connected with the spiritual extension of the kingdom of the Lord Jesus Christ. Nearly twenty sites were brought under their notice, but unavailingly, until at length Mr. Remington Mills was providentially, he might say, directed to the site which was ultimately selected. The frontage was in New Earl-street, and would be in the line of the contemplated new street from Blackfriars-bridge—which was connected with the Thames Embankment—to the Mansion House, which street would be a continuation of the Thames Embankment, the whole, when completed, constituting one of the finest thoroughfares between London and Westminster. (Applause.) The rev. gentleman explained that the main object of the building would be to provide a library and hall, and that altogether the structure would comprise nearly 7,000 square feet. The purchase, though it was considerable compared with others, was described by competent judges to be moderate. The sum to be paid when the purchase was completed was—they must not be alarmed—(laughter)—40,000l. Unfortunately, a considerable portion of ground were let by lease, fifteen years of which was unexpired. To induce the surrender of this lease the committee were engaged to pay, in addition to the 40,000l., 7,500l. For another smaller portion the committee would also have to make some compensation. The entire purchase, including possible law charges—(laughter)—might therefore be estimated at 50,000l. Three-fifths of the 40,000l. must be paid by the end of the present year. There must be added to this the cost of erection of an intended building, which might be estimated at least 20,000l. The question arose—and a most important question—can this sum be raised? (Hear, hear.) It was for the meeting to answer that question. The friends of the measure were sanguine enough to express their confident belief that it might be raised—(Hear, hear)—but it would require an effort corresponding with the importance of the object. The sum originally promised was 9,985l. 4s. 8d., and of this sum there had been paid 6,189l. 1s. 10d., the outstanding promises amounting to 3,795l. 10s. 10d. The sum received had been placed in the London Joint-Stock Bank, as a deposit account, and it had realised 451l. 14s. 4d. as interest, making a total of money in their possession of 6,641l. 8s. 2d. The expenditure during the past three years in printing, advertising, and postage, had been under 40l. (Hear, hear.) That morning a few of them met together at breakfast, and the subject was there ventilated, and at that breakfast one gentleman started the fund by saying he would give for the accomplishment of the object 10,000l. (Great applause.) But they had not heard the condition. (Laughter.) It was upon the condition that four other gentlemen should be found, who would each give 5,000l. They felt no doubt at all that that would be realised. He thought he might venture to say that they had two of them, and then they had other promises made that morning. One gentleman said he would give 500l., and he thought his son would give another 500l. He called upon Bristol to do her share of the work. The feeling at the breakfast was—and one gentleman so expressed himself—"Thank God, the thing is done," and he hoped that the ministers present would see that the thing should be done, and that quickly. (Applause.)

Mr. J. REMINGTON MILLS, M.P. for High Wycombe, and treasurer of the Congregational Library, said the question was—was it an object which the body meant to be accomplished?—because he said that it was his earnest conviction they would never get such a chance again. They could never expect to get such a situation again. It combined publicity with commodious access, and one of the railroads was within a stone's throw of it, and they would have a site in the very centre of the City of London itself—a centre of operations which could not be surpassed. He left it with confidence to the denomination. He appealed to those gentlemen who had the means in their hands, and he said it was an object worthy of them. He concluded by proposing a resolution endorsing the statement of the committee which was read by Mr. James, and commended the object to the generous support of the churches throughout the land, confidently believing that the means required would be forthcoming, and the desired object accomplished, to the manifest advantage of the present and future generations. (Applause.)

Mr. JOHN CROSSLEY seconded the resolution, and said he felt almost overwhelmed at the handsome donation which Mr. Mills had given. (Loud cheering, this being the first mention of the name of the giver of the 10,000l.) When such gifts were made he felt that there was an obligation upon all of them to act in a prompt and generous way. There was no doubt that it was a very large sum of money, but he knew very well that the land could not be got in London cheaper. He and his brother had been looking out for a new warehouse in the City, but could not get it. He felt very much indebted to Mr. Mills for the prompt way in which he had acted, and he hoped that whatever was done in the matter by

them would be done at once, and that the purchase-money at least would be forthcoming at the proper time. He was quite sure that with such a central institution the business of the various societies would be greatly facilitated, and that those who had to manage them would be able to do so with much more ease, and, he hoped, with some economy. It was a great thing to have a good start, and this they had already. He could not at present be one of the four to give 5,000l. each, but he had no doubt that he should be there, or thereabouts, when he was wanted. (Loud applause.)

Mr. SAMUEL MORLEY, M.P., in answer to loud calls, said he had already accepted Mr. Mills' invitation, and he hoped that four men would be found. A friend of his had told him that he would gladly be one of twenty to give 500l. each. (Cheers.) If it were a mere question of sentiment, he should demur very much to spending 50,000l. upon it, because at present the money was wanted for work, but looking to the future, he cordially approved of it. It would certainly be a great thing to have a memorial in London of the 2,000 men whom they intended to commemorate, and he hoped that by means of the building they would be stimulated to future exertions. It would be a good thing to have every society connected with them under one roof, and to have spare rooms in which small business meetings might be held, instead of being obliged, as at present, to pay for the use of them at hotels. It must not be supposed that this was a metropolitan movement, for every member of an Independent church throughout the land was interested in it. The spot was well situated for the convenience of all parties, and a better site could hardly have been chosen. It would be in a very public place, and yet, he believed, would be entirely free from noise. On the ground of the practical value of the scheme in connection with their work as a denomination, and their frequent meetings in London, he cordially supported it. If there was any object for which a minister might ask his people for larger contributions than usual it was this one. (Applause.)

The Rev. T. BINNEY wished to make one or two remarks upon a point connected with the proposed building which had not yet been adverted to. It was rather sad—and it was sad to him, as a minister of the City of London, where he had been for more than thirty-six years—it was rather sad to think of the extinction of Nonconformity in the City of London. They would be surprised, if they went through the history of Nonconformity, to find how many places of worship had been extinguished. Now he himself was to be extinguished—(laughter)—and the Poultry would very likely be removed also. This idea had occurred to him, that the hall would be a place for the central preaching of the Gospel in the City of London—(Hear, hear)—that Nonconformity would there have a voice he hoped that would be heard—he meant evangelical Nonconformity. (Hear, hear.) He thought that in any case they should keep in view the constant preaching of the Gospel in the hall. (Hear, hear.) It would, he thought, be very nice for some of the fine fellows from the country now present—(laughter)—to be invited to come up and take their month in the centre of London and preach Christ's Gospel. (Laughter.)

The resolution having been unanimously adopted, The Rev. T. JAMES moved, and Dr. SMITH seconded, and it was resolved, that a committee, consisting of the original committee, with the addition of gentlemen from different parts of the country, be formed to carry the foregoing resolution into effect.

THE EDUCATIONAL QUESTION.

The discussion of the papers read in the early part of the morning was then commenced, but in consequence of the lateness of the hour the remarks were of a somewhat general character.

Mr. H. LEE, of Manchester, moved, and the Rev. W. DYER, of Bath, seconded a vote of thanks to the readers; and Mr. S. MORLEY, M.P., and other gentlemen, also offered remarks; but the feeling of the meeting was that a special time should be fixed to give such an important subject proper consideration. Ultimately, Dr. SMITH, the secretary, said it was likely a resolution to that effect would be proposed the following morning, and the meeting then separated, after a sitting of four and a half hours.

The ministers and delegates then proceeded to the Victoria Rooms where they dined together, under the presidency of the Rev. David Thomas. After dinner, the chairman proposed the health of the ministers of other denominations present, and spoke in the highest terms of eulogy of their characters and services. He recalled to mind the fact that Robert Hall and John Foster had both resided and laboured in Bristol. The toast was received with great applause, and was responded to by Dr. Gotob, the Rev. N. Hayercroft (Baptists), and the Rev. Mr. Dickie (Presbyterian), in very cordial speeches.

THE AMERICAN DEPUTATION.

A public meeting was held on Wednesday evening, at Castle-green Chapel, to receive information respecting the Congregational churches of the United States and British North America from the delegates of the Union to that country; Mr. Henry Wright in the chair. The chapel was densely crowded in every part. A hymn having been sung, prayer was offered by the Rev. J. G. Miall, of Bradford.

The CHAIRMAN, in introducing the delegates, gave a short summary of the circumstances which led to their appointment, and a brief commentary on some of the principal events of the American struggle and the final restoration of the Union.

The Rev. Dr. RALEIGH, after expressing the honour

which he felt at being appointed a delegate to America in conjunction with Dr. Vaughan, and which he attributed to his known sympathy with the North in its struggle with the South, said he would endeavour to give some account of his stewardship. Dr. Vaughan had already given his views to the world; and he (Dr. Raleigh) knew that he would meet with a patient hearing, even if he did not in all things agree with Dr. Vaughan, or with the meeting. In the beginning of the seventeenth century, and especially in the history of the Puritans, there might be found in this country the roots and beginnings of all that was best and strongest in the life and society of America at this day. The Mayflower was more famous than any ship that ever ploughed these seas, except that which bore the Saviour; but far different was the reception of the Pilgrim Fathers from that of the delegates of the Union, though their vessels carried a hundred Caesars. The seeds of western liberty were in that ship, and an undying glory was about her way. The Mayflower made New England, and New England made the United States. The struggle which had recently taken place was to preserve the foundation which those forefathers had laid, of religious and civil liberty, and to prevent the establishment of a system of the blackest and most abominable tyranny and wickedness. (Hear.) With reference to the delegates, they were treated honourably and kindly. The Council at Boston received them with affection and respect, even cordiality, though there was a certain measure of reserve, which he could see while Dr. Vaughan was speaking, and could feel when he spoke himself. (Laughter.) The reason was that there lay on the table of the Council a newspaper, containing certain extracts from the *British Quarterly*, with all the hard things which the editor had said about the American war during the past four years. There was also the alleged fact that during that period England had not had compassion on the sons of her womb. That was no doubt to a great extent a mistake, for he believed that there was in England a widespread sympathy with the North—(Hear, hear)—but he could not satisfactorily answer the question often put to him—Why had England ceased to communicate with them as before on the subject of slavery during the war? and he was unable to answer it now. He believed that the delegates had laid the foundation for cordial and fraternal intercommunications in future years. They had received great kindness from many of the principal ministers, especially from Henry Ward Beecher, who did a great deal by his eloquence in urging the Council to a mutual oblivion of the past. The day at Plymouth, the scene of the arrival of the Mayflower, was a day never to be forgotten, but could not be described. The delegates were asked to speak on the occasion, which they did. They afterwards went to New York and Washington. They had letters of introduction to the President, but were unable to see him, owing to his illness. He (Mr. Raleigh) wrote him a letter explaining the mission of the delegates, to which he received an answer expressing the deep regret of the President at not being able to see the deputation. They had interviews with General Grant and other men of distinction. They went to Virginia and visited the schools, but they failed to discover the intellectual differences said to exist between the black and the white children. They went West, and then to the North, and to Canada, where Dr. Vaughan and himself parted for a while. From what he had seen in his travels, he was more than ever sure that slavery was the real cause of the war, that in its defence the South drew the sword; and if it was not expressly to uproot slavery that the North so vigorously resisted, they felt slavery beneath the whole conflict, and they struck at the vile system as soon as public law and constitutional honour and fairness would allow them; and when the end came there was a general sigh of relief, and an exclamation at any rate felt by all, "Thank God, it is now gone!" (Applause.) How was it that there was no enthusiastic response in England? He believed that the North could not make peace with the South until it had conquered it by the sword—it was a simple impossibility. Slavery must have dictated the terms, and they would have been terms that could never have been accepted. The North was fighting for all it had achieved for two and a half centuries; and Dr. Vaughan had admitted that they were bound to proceed with the war. He did not say that all the slaves were cruelly treated; but the utter violation of all domestic ties, the corruption of morals among the whites as well as the blacks, the moral degradation of the masters and their sons, as well as slaves, beggared description. Even General Lee, a most noble and chivalrous man, had stripped a girl to the waist and had her flogged for attempting to run away. (Hear, hear.) He was thoroughly persuaded that the Americans on the whole were a peaceful people. Though, perhaps, somewhat audacious, they were most sensible to kindness and sympathy. The world had little to fear from the growth of their power, which was not essentially the power of the sword. They were as fearless as ourselves, and, he believed, as just; and he could not believe that there would be war between America and England. The two peoples, he believed, would always impress upon their rulers the necessity of finding a peaceful solution of difficulties. He had never seen in any part of the world a state of society on the whole so good as that which he saw in New England. Their best was perhaps not equal to our best, but their common was better than ours, and their worst was not so bad as ours. He had seen in America a beautiful illustration of what independent principles could do with a clear stage and no favour. He looked forward to the future of America with great hopefulness. They had passed

through great tribulation, and had come out of it purified. They had some difficult problems to solve, social and political, and he could not imagine how they would solve them; but they were doing their best, and he believed that God, who had watched over them thus far, would still be with them in their counsels and their labours. He hoped they would have a brotherly sympathy from England, and that a growing cordiality would spring up between the two peoples. (Loud applause.)

The Rev. GEORGE SMITH then gave a rapid and interesting sketch of his travels through Canada, and his intercourse with the churches in that country.

The Rev. Dr. VAUGHAN, in an eloquent speech, expressed his conviction that the visit of the delegates to America would be attended with the most beneficial results in cementing the people of the two countries. It was well that a man like himself had been sent, who had been in some respects a little heretical, for it thoroughly tested American friendship. That friendship had borne the test, and it was all the more valuable because it had cost something. Dr. Vaughan then gave an interesting description of the condition of the Congregational churches of America, and concluded by expressing his earnest desire for the union of the two countries in all works of charity and religion.

On the motion of Mr. ALFRED ROOKER, seconded by the Rev. J. C. GALLAWAY, a vote of thanks was passed to the delegates.

After a short speech from Dr. STORRS, Mr. SKELLA MARTIN addressed the meeting on the subject of slavery.

The proceedings, which were very animated throughout, then terminated.

TEMPERANCE.

On Thursday morning some two hundred and fifty ministers met in response to Mr. Samuel Morley's invitation to breakfast at the Montague Hotel, to listen to addresses on the total abstinence question. The proceedings commenced at a quarter before eight o'clock, Mr. Morley in the chair, and after breakfast addresses were delivered by the chairman, the Rev. A. Hannay, the Rev. N. Hall, Mr. Thompson, Mr. Edwards, and Mr. Cossam, of Bristol. Mr. Hall stated that it was the intention of Mr. Tweedie, of the Strand, to open a register of Congregational ministers who were total abstainers, and he expressed a hope that at some future day the question might be deemed of sufficient importance to be considered at the meetings of the Union.

AMERICA AND THE UNION.

At ten o'clock the third and concluding session of the Union was held in Brunswick Chapel. The morning was extremely wet, and the attendance in the galleries was not quite so numerous as on preceding days. The number of ministers and delegates present was hardly less than before. The proceedings commenced as usual with a devotional exercise.

After the introduction of Dr. Storrs and another gentleman, from America, as a deputation,

The Rev. J. PARSONS moved the following resolution, upon the recent deputation to the Boston Convention:—

That this assembly recognises with devout gratitude the good hand of the Lord our God in the preservation and safe return of the beloved and honoured brethren who were deputed by the Congregational Union of England and Wales to express the sentiment and feeling of our churches in the recent Congregational Council at Boston. The assembly approves of the course adopted by Dr. Smith in not attending the meetings of the Council, when he found that he could not do so without sacrificing important duties devolving upon him in Canada. The assembly has heard with great satisfaction of the fraternal reception which was given to Dr. Vaughan and Dr. Raleigh by the representatives of the American Congregational churches, and tender to these brethren the most cordial acknowledgments of the great service rendered by them in their frank and faithful exposition of the sentiments entertained by the Congregational churches of England and Wales towards their brethren of the same faith and order in America, and towards the American people.

The Congregational churches of this land, ever cherishing the deepest interest in the progress of religion and freedom in the United States, render devout thanks to God for the extinction of slavery in those States which were the occasion and scene of the late war, and for the prospect of the restoration of order and government with universal freedom. They rejoice to hear of the zeal and energy with which the Congregational churches of America are girding themselves to spread the Gospel of the blessed God in the Southern States, and to meet the responsibilities arising out of the new and unexampled circumstances of their country; and, entertaining a confident hope that the recent visit of Dr. Vaughan and Dr. Raleigh to Boston will contribute much to a good understanding between the churches in England and the churches in America, they will not cease to pray that the richest blessing of the great Head of the Church may descend largely on both, that England and America may be united in the bond of a perpetual amity, and may be honoured of God unitedly to promote the enlightenment and freedom of the world.

And, further, this assembly, cherishing the deepest interest in the welfare of the Congregational churches of British North America, presents its cordial thanks to Dr. Smith and the Rev. J. L. Poore for the efficient manner in which they discharged the duty they undertook, at the request of this Union, of visiting the Congregational Unions and churches of Canada and the Lower Provinces, and embraces this opportunity of assuring those churches of the satisfaction with which it has heard of their peace and prosperity, and of the loving interest it will continue to cherish in all that affects their welfare and progress, and hopes that in future years opportunity will be afforded for the interchanging of delegates from the churches of that country and our own.

The Rev. JOHN KENNEDY seconded the resolution. He had great faith in the maxim, "Let bygones be bygones," within certain limits. Having in former years declined to discuss the American question, whether rightly or not, it would serve no good purpose to discuss it now. But when Drs. Vaughan and Raleigh stood before the American Council, it seemed to him impossible for their American brethren to let bygones be bygones. Silence on their part with reference to the wrong which, as they thought, had been done to them by their brethren in England would have been hypocritical. And he for one was

not sorry that the wound had been probed, even at the risk of giving pain to our brethren, and in a manner to tax their skill in the healing art. The principle on which Dr. Vaughan defended the action or rather the inaction of this Union during the American war, namely, our studied abstinence from the discussion of questions foreign to the immediate object of the Union on which there was difference of opinion, was in the main just and true, although he thought that the Doctor had pushed it quite as far as it would bear. But, while not sympathising with some of his views, he believed that of the many great services for which they were his debtors few would be reckoned greater and few would be remembered with greater thankfulness in years to come than that which he had rendered by the frank, manly, and Christian spirit in which he had fulfilled his recent mission to America. His own views had always been in sympathy with those contained in the noble and thrilling oration of Dr. Raleigh the night before. But it was well that their American brethren should know that whatever shades of difference there were among them, they were one in the joy with which they joyed over the extinction of slavery, and one in their spirit of affection and amity towards their American brethren and the American people. In the words of his country's poet he would say—

Then let us pray, that come it may,
As come it will for a' that,
That man to man the world o'er
Shall brethren be for a' that.

The Rev. T. BINNEY said that he felt he had suffered a great loss in being absent from the meeting on the previous evening. When he consented to supply Mr. Martin's place in preaching to young men he was under the impression that the deputation were to give their report on Thursday evening. He came to Bristol on purpose to listen to that report. Upon the whole, however, he was not sorry that he had been able to fulfil his engagement to preach. He felt that the deputation to America had performed the task entrusted to them with great ability and success, and most cordially joined in the resolution which had been proposed.

The resolution was carried unanimously.

Dr. STORRS then addressed the meeting. The problem to be worked out in America was a grand and difficult one, and it remained to be proved that there was piety, earnestness, and strength sufficient to solve it. The Congregational body in America felt that it had a special part to do in this work, and it looked all over the world, especially to the Congregational body in England, for sympathy. They felt that merely human strength was inadequate alone to meet the emergency. A regret had been expressed in the eloquent address by Dr. Raleigh that the freedom of the four millions of negroes had not been celebrated by the ringing of bells and the booming of cannon. The feeling in America, however, was that it was no time for such a display of enthusiasm. They were bleeding and sorrowing over the woes of their country, and they felt that their work was, after all, only in part done. Just too, in the moment of success, the hand of the assassin laid low the great leader of their country. But they were none the less determined to meet the difficulty. The Congregationalists had given three-quarters of a million of dollars to be devoted, directly or indirectly, to the task of working out the problem; and he would venture with great diffidence to suggest that if the Congregationalists of England thought proper on a given day to collect moneys and send them into the common stream of beneficence, their brethren would receive it as a strong pledge of sympathy. He felt deeply gratified to the churches for their cordial reception of him, and left the practical matter to be carried out according to their discretion. (Cheers.)

The Rev. T. BINNEY said that if the acclamation with which Dr. Storrs' suggestion had been received meant anything, steps should be taken to carry out the proposal. He suggested that the week of prayer at the commencement of the year should be followed by a collection on behalf of the Freedmen's Aid Association.

Dr. RALEIGH seconded the motion.

Dr. STORRS suggested that any such contributions should be forwarded through the chairman and secretary of the Union to the committee of the Boston Congregational Convention.

Dr. G. SMITH and Dr. VAUGHAN cordially supported the motion.

The Rev. Mr. BACON, of the United States, briefly addressed the meeting. He said that he had only been a week upon British soil, and intended to have been a silent listener to the proceedings of the assembly. He could not, however, silently receive the cordiality shown to him, and the enthusiasm which he had witnessed on the preceding evening. He had ever looked with feelings of veneration upon the Congregationalists of England. Perhaps the late feeling of the American Congregationalists towards their English brethren might be most truly described as the indignation of affection. When he listened to the eloquent and tender addresses of Dr. Raleigh and the manly and candid words of Dr. Vaughan, he felt reawakening in his breast the old sentiments of reverence and affection which had been slumbering for months and years. The Council of Boston had determined to raise 750,000 dollars for the work of evangelising the people of the South, and it was his confident belief that the money would be easily obtained. Depend upon it that the resolution now agreed to would prove useful, and that in the Divine reward of the great work, the Congregationalists of England would have their share.

The resolution was agreed to.

DENOMINATIONAL LITERATURE.

The Rev. G. SMITH read a paper on denominational literature. The magazines of the body occupied a high and useful position. The *Evangelical Magazine*, under its present gifted editorship, was making progress, and well represented the interests and operations of the denomination. The profits of the *Christian Witness* and *Christian's Penny Magazine* during twenty-one years had been no less than 10,000*l.* For a period of twenty-one years Dr. Vaughan had conducted the *British Quarterly Review*, and it was impossible to think of the services thus rendered without a sense of the deepest obligation. The newspaper press of the denomination—he would name the *Patriot* as the oldest journal—had rendered good service, and it was to be regretted that, with regard to some of them, there was not that hearty support given which might have been expected. Efforts should be made to increase the circulation of the periodical literature of the denomination, and he trusted that the remarks made would awaken interest on the subject.

The Rev. J. G. ROGERS moved a resolution approving and adopting the paper. He was afraid that there was considerable backwardness on the part of the ministers in this respect. There was a lack of *esprit de corps*—a disposition to see only the excellences of the literature of other communities, and only the defects of our own. With respect to the *British Quarterly*, he felt that the assembly ought to let Dr. Vaughan know how much they valued his services.

The Rev. J. H. WILSON seconded the resolution. The number of weekly and monthly magazines issued had risen from 600,000 per annum in 1831 to 6,900,000 in 1864; and of newspapers from 38,648,000 to 546,000,000. The denominational literature, he feared, had not increased in the same proportion.

Mr. PRATT said he did know why one journal should be selected by Dr. Smith for special commendation, when others had rendered equally good service to the Congregational body. He did not object to the mention of the *Patriot*; but when he saw year after year in the *Congregational Year Book* the boast that there were many journals conducted by ministers of their denomination, he protested against the exclusive mention of any one paper. He was connected with a journal edited by Dr. Campbell that circulated much more largely than the *Patriot*, and he did not know why it should be left out. (Hear, hear.) Then there was the *Nonconformist*—(applause)—which had rendered such signal service to Voluntaryism, and always chronicled the proceedings of the Union. There was also another paper, the *Christian World*—(applause)—which circulated sixty times as largely as the *Patriot*.

Dr. SMITH said he did not wish to say anything in disparagement of the other journals; but his reason for mentioning the *Patriot* was that it was the special organ of the Union, which the others were not.

Mr. MORLEY said he had a great deal of sympathy with the remarks made by Mr. Pratt. He hoped the denomination would use more largely the penny press, which was a great power, and that they would not push forward any particular papers irrespective of their literary and special merits.

Dr. VAUGHAN said it could not be expected that a denominational literature would circulate so widely as a literature professing to be neutral. It was a great mistake to suppose that English Congregationalism did not influence the higher class of minds in the country. The *British Quarterly* found its way into the reading-rooms of Oxford and Cambridge, and of the clubs, and was much read. Its contributors included some of the most eminent men in the country, and it was regarded in many quarters as the only means for obtaining an insight into English Nonconformity.

Mr. JUPE, of Mere, said it was a matter of regret that the two papers published in Bolt-court should be in any respect antagonistic to each other. He hoped that the differences would be privately reconciled. (Laughter.) He believed that the *Nonconformist* was free from the bitter feelings of the two other journals.

The CHAIRMAN read a suggestion, to the effect that wealthy laymen should take steps to enable every minister in the body to read the *British Quarterly Review*.

The Rev. H. ALLON, in response to an invitation from the chair, said that he felt it unbecoming to say more than that both he and his colleague would do their best to maintain the reputation of the *Quarterly*. There would be no difficulty in securing the best contributors, if a market price was paid for literary labour. It was right to appeal to the denomination to support its own literature, and he trusted that the subject would be taken up with spirit. He could promise that the literary merits of the contributions to the *Quarterly* should be carefully studied.

A COUNTRY PASTOR said that his experience fully bore out the remark that few ministers could afford to take in the *British Quarterly*.

Mr. LEE, of Manchester, suggested that ministers who wished to take in the *Quarterly*, and felt they could not afford to do so, should send in their names to Mr. Ashton. By this means two copies would not be forwarded to the same person. The motion was then agreed to.

The Rev. R. ASHTON read a statement with regard to the Congregational Hymn-book, showing the reductions and alterations proposed to be made in the several editions. Amongst the new editions proposed is one in limp cloth, designed for Sunday-schools. A selection had also been made of hymns for cottage services, editions to be published at two-pence and a

penny. The committee asked the concurrence of the assembly in these plans, and the appointment of a committee of revision and selection. Mr. Ashton concluded by moving a resolution on the subject, which was seconded by the Rev. T. JAMES, and carried unanimously.

The Rev. J. KENNEDY suggested that the question of the entire construction of the Sunday-school hymn-book should be left to the committee.

Mr. MORLEY moved a resolution of instruction to the committee to convene a conference of ministers and laymen on the subject of education.

The Rev. R. MACBETH seconded the motion, which was agreed to.

Votes of thanks were passed to the hospitable friends who had entertained the members of the Union, and to the committee of entertainment.

The Rev. T. BINNEY proposed a vote of warm and hearty thanks to the chairman. He especially thanked him for the admirable address. The Rev. R. ROBINSON seconded the motion, which was agreed to with enthusiasm.

The CHAIRMAN responded. He should go back from their meeting with greater love to the denomination than ever.

After a few words from the Rev. J. MATHESON, welcoming the Assembly to Nottingham in the autumn of 1866,

The assembly adjourned to dinner, which was served as before in the Victoria Rooms. At the close of the repast short and fraternal speeches were made by several brethren, including the Rev. T. BINNEY and Mr. MORLEY, the latter gentleman expressing his regret that the time of the assembly did not permit of the reading of the Rev. J. H. Wilson's paper on territorial missions, or the sending forth by the churches of their members to visit and in other ways attend to the spiritual and temporal welfare of particular districts. Votes of most cordial thanks were again passed to the Committee of Entertainment, and responded to by Mr. C. GODWIN and Mr. SIBREE.

Tea was served in an adjoining room, after which most of the delegates adjourned to

THE PUBLIC MEETING

for the exposition of Congregational principles, held in the large hall under the presidency of J. R. MILES, Esq., M.P. There was a large attendance. After singing and prayer,

The CHAIRMAN said that it was a wise provision in the autumnal meetings of the Congregational Union to devote an evening to the exposition of Congregational principles. The pastors were too much concerned in seeking the salvation of souls to preach their distinctive principles frequently from the pulpit, and hence it often happened that those principles were not clearly understood even by the attendants at the churches. He was quite sure they would leave that room none the less charitably disposed towards others, because they dwelt for some time upon the peculiar merits of their own ecclesiastical system.

The Rev. J. G. ROGERS said that there was no reason to shrink from an avowal of principles held by such men as Oliver Cromwell, Milton, Bunyan, Howe, and Owen. Those principles, however, were very much misunderstood in the outside world, and even by some professing Congregationalists themselves. There was a time when Dissenters were obliged to build small chapels in obscure situations. That was not a feature of Congregationalism, but an accident. The same of any particular mode of worship. It was, however, wrong to identify Congregationalism with such accidental circumstances. Every congregation had a right to decide for itself in these minor particulars. Nonconformity even was an accident, depending upon the existence of an Established Church, and he demurred to the opinion which had been expressed by one of their own body, that the Government could by a stroke of the pen convert many Congregational ministers into ministers of the Establishment. The idea of a State-Church was opposed to the idea of Congregationalism. It was the essence of Congregationalism that a church should consist of converted persons, but the mode by which conversion is to be determined was an accident. Some said that Congregationalism had no essentials. There were said to be three parties—high, low, and broad; but he protested against the notion that the denomination had no policy or faith. It was asserted by the *Spectator* that Congregational ministers were held in a state of bondage by the laity. Not so: they were opposed to priestism. Dr. Vaughan, of Doncaster, denounced Congregationalism as tending to produce a time-serving ministry, but he forgot the power of Christian principles faithfully taught. Let them be true to their principles, and God would own and bless them. (Loud cheers.)

The Rev. H. W. PARKINSON, after stating that the effects of recent illness would compel him to be brief in his remarks, proceeded to address the assembly upon the relation of church principles to spiritual life and communion. This was the relation of the development of the thing to the source of the thing. Congregationalism was strong because it was nurtured to the habit of self-reliance. The great characteristic of the Establishment principle was, that it exalted confederation above agreement, and the Church above Christ. Congregationalism, on the other hand, acknowledged Christ only as Head. He believed in the practicability of Congregationalism, and it rested with the members to show that it was efficient to meet the exigencies of the world. (Cheers.)

The Rev. W. CUTHBERTSON addressed the meeting on the relation of Congregational principles to personal and combined effort in the work of evangelisation. He recognised the right of the utilitarianism of the present day to demand the

evidence of the fitness of Congregationalism for its work. It was because he believed in that fitness that he prayed that those principles might prevail. What was the probable tendency of the system? The most powerful stimulus to labour was love, and the truest and highest type of Church life was that which brought the individual into closest contact with Christ. Then there was responsibility. Congregationalists recognised the paramount place of individual responsibility and the influence of the law of love. There was a latent objection in the minds of many that, however strong Congregationalism was in individualism, it was weak in organised effort. When the Church was most powerful, it was congregational—namely, when it was the Church of the upper chamber. Not only till the middle of the second century was there no hierarchy, but the thought of such a thing had not entered the mind of the Church. Congregationalism had a glorious future before it. (Cheers.)

The Rev. Dr. VAUGHAN addressed the meeting upon the relation of Congregationalism to citizenship, and social progress. A Congregational church was independent of human authority, but not of Divine authority. To the authority of Christ they implicitly bowed. He would ask those who had come to hear what Congregationalism was, whether they had ever heard a statement of a system more simple. It was voluntary, and therefore harmless. The very consciousness of, wishing well to the liberties of others made them respect their own liberty. If Congregationalism were let alone, it was harmless, but if attacked it was a very dangerous personage, and that was just the spirit required to make noble-hearted citizens. It was in accordance with the proverb, "Live and let live," and with the Scriptural maxim, "As ye would that men should do unto you, even so do ye unto them." He believed that Congregationalism embodied the spirit of the English Constitution. Reference had been made to his namesake. There was a time in his life when on the very ground stated by that eminent man he decided to cast in his lot with the Congregationalists instead of the Church of England. The Independent minister was an independent man. God's people were a noble race. There might be those among them who would vex a minister not a little, but in spite of that, happy was the man whose dwelling was in the midst of them. Congregationalists, ministers and people, had taken a most zealous and active part in all the social and political reforms of the country. There was a Church in this country which almost invariably took the other sides of those great questions. The ecclesiastical polity of the Congregationalists always brought them into sympathetic alliance with the free. He would say to the young men whom he saw about him, "Keep to the deck of the old ship." It had stood through many a storm, and would weather many a gale still. There were some who thought that, because Congregationalists were trying to improve their practice, they were abandoning their principles. That was not so. Congregationalism could not die, because it rested on the Word of God, and contained within it all the essential elements necessary to enlighten men. (Loud cheers.)

The meeting then separated.

LECTURE TO WORKING MEN.

On Wednesday evening, also, in connection with the Congregational Union, the Rev. Newman Hall gave a lecture to working men at the Broadmead Rooms, when the large area was densely thronged, the majority of the audience being evidently those for whom the meeting was specially designed. Mr. W. H. WILLS presided.

The Rev. NEWMAN HALL, after a few prefatory remarks, said that everybody ought to be a working man. Some people seemed to imagine that a gentleman was a man who had nothing to do—(laughter); but he maintained that everybody ought to work—as some worked with their brains, others with their muscles—and the Apostle said that if a man would not work neither let him eat. If he had plenty of money he ought to work, and if he had leisure he ought to spend it in doing some good, and did not they see how gentlemen if they had money tried what good they could do? But by the general term "working men" they meant artisans, mechanics. And he had the honour of addressing his fellow working-men that night. (Cheers.) In the course of a thoroughly practical address the rev. lecturer said that he did not want to flatter working-men, for sometimes people did do so, and talked all sorts of blarney to them; but they liked a plain statement, and if they would excuse him—he did not wish to be rude—he would tell them what was one great reason why they did not come to church or chapel, and that was because they drank too much. (Cheers and laughter.) Mr. Porter, before the British Association, stated that the working classes of this country spent 49,000,000*l.* in strong drink; and let them imagine the loss of time, the sensual dullness and indifference to everything of an intellectual character through drink. (Cheers.) The love of drink kept the people down politically—(cheers)—for they would be a great power, wisely and religiously a power in the State, if sober, and no one could tell the extent of that power if the money spent in drink were spent in promoting their education and social comfort. (Cheers.) Then another of their drawbacks was the tyranny the working classes practised amongst themselves, and that kept some of them from the house of God. Let them have their unions if they liked, and their laws amongst themselves if they wished, but let them not bring their laws and convictions upon others, so that they must starve. Ah, there was a tyranny amongst the working classes, who talked

about freedom, that other classes would not submit to for a minute; and there was tyranny in the workshop. Some men would go to a place of worship, but others, their companions, would say that they were hypocrites and Methodists. (Hear, hear.) He knew some testotallers who had been so persecuted that they had had to give up their work. There was many a man afraid to go to the house of God because of the tyranny of his companions, and he called upon them all, as free men, to oppose that tyranny of themselves as they would of other classes. In conclusion, the rev. gentleman urged upon his hearers the claims of Jesus Christ, and besought them to listen to His appeal to their souls.

The proceedings terminated with the doxology.

At Lodge-street Chapel, also, the Rev. T. BINNEY, of London, delivered an able, argumentative, and logical discourse to young men, and there was a large congregation.

CONGREGATIONAL BOARD OF EDUCATION.

On Friday morning (we quote the report of the *Bristol Mercury*) a breakfast was partaken of in the schoolroom of Highbury Chapel, at which the members of the Board of Education and their friends attended. Subsequently a public meeting was convened in Highbury Chapel, Mr. S. Morley, M.P., in the chair, when "Education," as it concerned Congregationalists, was considered.

Dr. UNWIN, Principal of Homerton College, read a paper on the subject, in which he showed that the instruction given in public schools must cease to have that eleemosynary character it now possesses before much improvement would be perceptible in it. The reader advocated a greater interest in the Board of Education on the part of Congregational churches, that the number of students might be maintained in the institution, and the education of the young properly cared for. He stated that the income of the board was at present derived mainly from a small number of congregations. He should not urge that their denominational peculiarities be taught in the schools to their children, but he did think that they ought to be instructed in their duty towards God.

The CHAIRMAN made a few remarks relative to the Board of Education, which was established in 1843; its object was to endeavour to press upon their churches and congregations the necessity of their rising to a knowledge of their privileges and responsibility in connection with the subject of education; and it was based upon the principle that education was a parental duty. They did not want to pauperise the people by giving their children a gratuitous instruction, but they wished to aid them in their instruction. He did not conceive that school managers could receive Government money in payment for the secular education of the children, and yet think that they were independent of the Government in respect to the religious element, as he thought that the religious and secular instruction could not be separated.

Mr. H. COSSHAM argued strongly in favour of voluntary education, and he said that if they were to have a system of Government education long, they must give up the idea of its being religious. The speaker referred to the state of education prevalent in the United States, whence he had just returned, and he stated that from one end of the States to the other he never met a single child above seven years who could not read and write. He was much pleased on going into one school to see young Lincoln, son of the late President, sitting at the next desk to a little negro. Mr. Cossam lauded Homerton College, whence the Nonconformist teachers went out to supply their schools, and then he gave place to the Rev. ANDREW REED, of Hastings, who advocated an attention on the part of Congregationalists to middle-class examination, and showed how unpopular the present Government education was, even to all those engaged in spreading it. The Rev. C. DUKES, of Daleton, followed with an address, in which he contended that they could have day-schools for the people that would be self-supporting. The Rev. B. BAUM, of Huddersfield, and other gentlemen, addressed the meeting, and one of the speakers said he had heard it currently reported in Bristol that Mr. Müller's institution at Ashley-hill would, at his death, be handed over to Government. The CHAIRMAN contradicted this statement, and observed that Mr. Müller was one of the last men to give such an establishment as his into the care of mere officials. The proceedings terminated with the Benediction.

CONCLUDING SOIRÉE.

In the evening a *soirée* was held at the Victoria Rooms, when the whole building was thrown open, and there was an overwhelming attendance of ladies and gentlemen. Tea having been partaken of, a selection of music was given in the large room by the members of the Tonic Solfa Association. The Rev. T. BINNEY then took the chair, and addressed the assembly on the "Signs of the Times." In the course of his speech he alluded to the recent speech of the Dean of Bristol at the annual meeting of the Clergy Society, in which Dr. Elliot remarked, that those who wished to extend the Church must do so by voluntary means, as the country would not give them new taxes and tithes, and if they did not choose to aid the Church out of their own pockets it would not be done at all. He thought that was something for a dean to say. (Cheers.) The Rev. E. J. HARTLAND then came forward and read a lengthy paper on "Nonconformity in Bristol." The record commenced as far back as the commencement of James the First's reign; and in succession the events of the early history of Nonconformity in the city were traced, and brief sketches of the meeting-houses given, it being stated that the

first Sunday-school in Bristol was opened in connection with the Tabernacle. The reader gave statistics as to the relative number of Congregational churches in this and other places in England, and arrived at the conclusion that there were more places of worship in Bristol, compared with the extent of the population, than in any other town in the country, there being one Congregational chapel to 9,635 of the inhabitants, and there would shortly be an addition to the number of local meeting-houses. Special mention was made of the efforts of the late Mr. W. D. Wills, Mr. H. O. Wills, and the revered Richard Ash, in extending Congregationalism in the city, but as the paper was too long to be read in *extenso*, the reader brought it to a premature termination. The Rev. JOHN STOUTON, of London, who has lately visited Palestine, next gave some extracts from an interesting paper on his walks through Jerusalem, which excited great and frequent applause. Mr. S. MORLEY, M.P., in moving a vote of thanks to the readers of the two papers, alluded to the thorough hospitality offered to the members of the Union by the people of Bristol during the week. Mr. C. GODWIN seconded the resolution, and it was adopted unanimously. The doxology having been sung, the benediction was pronounced, and the proceedings of the autumnal meeting of the Union terminated.

PUBLIC MEETING OF THE FREEDMEN'S AID SOCIETY.

On Friday afternoon a highly influential meeting in connection with this society was held at the Athenæum. The vice-president of the society, Mr. B. Scott, F.R.A.S., chamberlain of London, presided. There was a fair attendance. The chairman, in a few opening remarks, characterised the emancipation of the negroes in America as one of the most momentous revolutions which the world had witnessed. They had been called together to aid the society called into existence by that momentous event, that they might in some way provide for the necessities of those degraded and hitherto oppressed human beings, cast, as it were, upon the sympathies of the world. (Applause.) They had been privileged to see more than they hoped or prayed for, in the emancipation of four millions of oppressed and degraded men, and it behoved them to consider what were their duties and obligations, and what God expected them to do for those poor unfortunate people. The chairman enlarged on this point, showing the way in which they could aid the society by gifts of clothing, money, &c., and in concluding by an earnest appeal to them for aid, he reminded them how much could be done by the ladies of Bristol in providing for some of the wants of the freedmen during the ensuing winter. The Rev. T. BINNEY then proposed the following resolution:—

That this meeting desires to express its gratitude to Almighty God for the emancipation of the four millions of bondsmen in the United States of America, and also its cordial sympathy with the Freedmen's Aid Society of London and with kindred institutions formed throughout Great Britain to mitigate the present keen sufferings of freedmen, as well as to aid in the establishment of schools for the education of these poor people, so that they might become fitted for the responsibilities and enjoyments of freedom.

The reverend gentleman made a most eloquent and touching appeal to the meeting on behalf of the liberated negroes. The Rev. D. THOMAS seconded the resolution, and in alluding to what Bristol had done already in the matter, he said perhaps no city in England had done more, and he believed that the ladies of Clifton, Otham, and Kingsdown felt a great deal of pleasure in meeting together to work in aid of the objects of the society. (Hear, hear.) The resolution was carried unanimously. The Rev. Dr. STORRS, of America, was the next speaker, and advocated the cause of the society in a most able speech, in the course of which he gave many interesting details of the condition of the freedmen. He concluded by committing the matter in solemn trust to their decision. The Rev. SELLA MARTIN then addressed the meeting, and was cordially received. He devoted the major portion of an able speech to giving proofs that the negroes were worthy of their aid, and said that instead of being lazy, they would work willingly when fit opportunities of doing so were afforded them. The Rev. Dr. WADDINGTON then moved, and Dr. KING seconded, a resolution expressing the obligations of the meeting to Dr. Storrs and the Rev. Sella Martin. The resolution was carried, and the chairman having announced an additional contribution of 10*l.* from the Chamberlain of London, and 5*l.* from Mr. A. Warren, the Rev. Mr. Bacon and the Rev. Mr. Holbrook addressed the meeting, and the proceedings terminated.

DR. PARKER'S LECTURES.—We understand that Dr. Parker is about to repeat his lectures on the Established Church and Dissent at the Baptist Tabernacle (Rev. C. H. Spurgeon's) on the evenings of November 17th and 24th.

THE SHREWSBURY CHURCH-RATE CASE.—We inserted, in our last number, a statement of the position in which Mr. Jones has been placed through the costs incurred in this case, and of the steps now being taken to reinstate him, if possible, in his former business. We have always judged that appeals to the courts of law on this question do very little good, that they are generally unwise, and that litigation is not the best way to fight this battle. It appears, however, that Mr. Jones was dragged into this case against his own judgment, and with promises of support which were never realised. We think that under such circumstances he is entitled to public

sympathy, and should be glad to know that the appeal now made on his behalf is successful. The small extent to which the Shrewsbury people—Mr. Woodall excepted—appear to have given their sympathy, should be a lesson to others not to engage in such contests upon vague promises of help and co-operation.

LIBERATION CONFERENCE AT MANCHESTER.—In connection with their operations for the coming season, we are glad to observe that the Committee of the Liberation Society have made arrangements to hold a Conference in the Town Hall, Manchester, on Wednesday, November 22nd, when a deputation from the Committee, consisting of Mr. Miall, the Rev. R. W. Dale, of Birmingham, and Mr. Carvell Williams will attend, and furnish information respecting the views and intentions of the Executive. The Conference will be followed by a public *soirée*, to be held in the evening of the same day. Invitations containing all the requisite information are about to be issued; the society's friends in the Northern Counties.

Religious Intelligence.

SPECIAL SUNDAY SERVICES.—The preachers at these services on Sunday last were as follows:—Pavilion Theatre, Rev. W. Haslam, M.A., Rector of Buckenham, near Norwich; Standard, Rev. C. Kirton, M.A., Incumbent of St. Andrew's, Bethnal-green; Sadler's Wells, Rev. John Vane, Wesleyan minister, Milton-street Chapel; Alhambra, Rev. T. Nolan, B.D., Incumbent of St. Peter's, Regent's-square; Britannia, Rev. W. Chalmers, minister of the Presbyterian Chapel, Marylebone; and St. James's Hall, Rev. W. McAulane, minister of Finsbury-square Chapel, Moorfields, and the Rev. C. Winter, of Brompton.

CLAREMONT CHAPEL, PENTONVILLE-ROAD.—On Sunday next the Rev. William Guest will enter on his ministerial duties at this chapel, preaching morning and evening. Mr. Guest, who succeeds Mr. Henderson, has for several years been the minister of Paul's Chapel, Taunton, where his labours were eminently successful.

MISSIONARY ORDINATION.—On Thursday, October 19th, at Finchley East End Chapel, Mr. James Chalmers, formerly student of Cheshunt College, and more recently of Highgate Missionary Institution, was ordained as a missionary to the South Seas. Although the weather was most unpropitious, the attendance was good and the whole service was of a most interesting and impressive character. The Rev. Thomas Hill, of Finchley Common, conducted the devotional exercises. The field of labour was described by the Rev. W. Gill, formerly missionary at Barotonga (the station to which Mr. Chalmers is appointed). The Rev. John Corbin, of Crouch End, asked the usual questions, and offered the ordination prayer. Mr. Chalmers replied to the questions in a very interesting and satisfactory manner. The charge was given by the Rev. J. P. Wardlaw, President of Highgate Missionary Institution, and the service was brought to a close by the Rev. S. W. McAll, minister of the chapel. Mr. Chalmers is appointed to sail by the new missionary ship John Williams, which fact gave additional interest to the service.

GREAT MALVERN.—The Rev. Henry E. Allen, LL.B., of the University of London, and late of Spring-hill College, has received a unanimous invitation and been appointed minister of the Countess of Huntingdon's Chapel, Great Malvern.

DEAN, BEDS.—The ordination to the Congregational ministry of the Rev. W. J. Craig (nephew of the late Rev. Thomas Craig, of Bocking), took place in Salem Chapel, Dean, Bedfordshire, on Tuesday, Oct. 17th. The Rev. Thomas Islip, of Brigstock, delivered the introductory discourse; the Rev. John Trestrail, of Green-ich, offered the ordination prayer, and the Rev. Robert Halley, D.D., Principal of New College, London, delivered the charge to the minister.

NORLAND, NEAR HALIFAX.—The opening services connected with the new Baptist chapel at Norland, near Halifax, took place on Friday afternoon and Saturday. In the afternoon of the former day the Rev. Peter Scott offered the dedicatory prayer, and the sermon was preached by the Rev. Thomas Michael, of Halifax, and in the evening the Rev. H. Dowson, of Bradford, preached. The chapel has been built from plans prepared by Messrs. R. Ives and Son, Halifax, at a cost of about 600*l.*, towards which about 250*l.* have been raised by subscription.

STOKE-SUB-HAMDON, SOMERSETSHIRE.—The ceremony of laying the foundation-stone of the new Congregational chapel about to be erected in Stoke-under-Hamdon, a large village near Yeovil, took place on Wednesday week, Mr. Morley, M.P., officiating on the occasion, and subscribing 300*l.* The site on which the chapel is to be built is leased from the Council of the Duchy of Cornwall. The new building will be made to seat about 450 persons. Under the chapel will be a schoolroom, and class-rooms will also be constructed. The committee accepted the tender of Mr. Reynolds for 1,595*l.* It is further contemplated to erect a minister's house at a cost of 300*l.*

REDLAND CONGREGATIONAL CHURCH, BRISTOL.—After extensive enlargement and improvement, this church was reopened on Sunday week. Two sermons were preached by the Rev. David Thomas, D.D., of Stockwell, whose son, the Rev. Urijah Thomas, is the minister of the place. The reopening services were continued on Sunday last and Tuesday evening by the Revs. W. M. Statham, R. Bruce, and Newman

Hall, LL.B. By the enlargement about 180 extra sittings have been provided for many who were waiting for accommodation. The addition was effected by a transeptal chancel, one end of which is allotted to an organ, and another to seats on the ground floor and a convenient gallery. At the east end a memorial window to the late W. Day Wills, Esq., has been erected by his son. The window is fitted with richly stained glass, on which are figured our Lord's parables. The expense of the enlargement, besides the window, which is worth two hundred guineas, is about 1,800*l*.

SUFFOLK CONGREGATIONAL UNION.—The autumnal meetings of the western division of the country were held on Friday, the 20th of October, at Long Melford, presided over by the Rev. J. Burgess, minister of the place. Ministers or delegates from nearly all the churches of the division were present. Meetings for the transaction of business were held in the morning and afternoon. Reports from the Home Mission and Evangelistic stations were presented, and were of a highly satisfactory character, showing good results to the work of the agents employed, though in some cases carried on where zealous opposition is displayed. In the evening a public service was held in the chapel, when two interesting and forcible addresses were delivered, the former by the Rev. J. Reeve, of Stowmarket, the latter by M. Prentice, Esq., treasurer of the Union.

LOUGHBORO' PARK CHAPEL, BRIXTON.—On Friday the congregation of the above chapel celebrated the fifth anniversary. In the morning there was a large attendance at a service conducted by the Hon. and Rev. Baptist Noel, who preached from the text (Heb. iv. 16), "Therefore let us come boldly to the throne of grace," &c. In the evening a public meeting, preceded by tea, was held in the schoolrooms. After a hymn had been sung and prayer offered, the Rev. D. A. Herschell, the pastor, briefly sketched the history of the chapel. The total sum raised in five years on behalf of the building of the chapel and schoolrooms, the purchase of the freehold, and incidental charges, had been 3,800*l*. Of this but 70*l* remained to be wiped off, and the rev. gentleman made an earnest and touching appeal to his hearers to effect this desirable object. The meeting was also addressed by Mr. Biden, the treasurer, the Revs. J. Rogers, Williams, Rowe, and Tiddy, ministers resident in the district. The singing of the doxology closed the proceedings. A considerable sum was collected at the doors at the close both of the morning service and evening meeting. On Sunday the Rev. Dr. Halley preached anniversary sermons at both morning and evening services.

SNOW-HILL CONGREGATIONAL CHURCH, WOLVERHAMPTON.—The anniversary sermons of the above place of worship were preached on Sunday, Oct. 22nd, by the Rev. W. Bevan, formerly pastor of the church, now of London. On Monday, the 23rd, a public recognition service was held in connection with the settlement of the Rev. W. H. Charlesworth, formerly of London. The opening devotional services were conducted by the Rev. J. Whewell, of West Bromwich, and the Rev. W. J. Bain, of Bilston. The Rev. T. G. Horton, of Wolverhampton, then delivered a luminous and interesting address on Congregational principles. William Jones, Esq., senior deacon, gave a brief but comprehensive statement of the rise and progress of the church, together with the circumstances which led to the present happy settlement. The Rev. W. H. Charlesworth gave an interesting personal and doctrinal statement; after which, in a few appropriate and touching words, the old pastor (Rev. W. Bevan) warmly recognised Mr. Charlesworth on behalf of the church and congregation, and the ministers present greeted him for themselves. The Rev. W. Bevan then offered a solemn and impressive dedicatory prayer, after which the Rev. R. W. Dale, M.A., of Birmingham, delivered a most masterly charge, founded on Col. i. 28, "Whom we preach, warning every man," &c. The Rev. Robert Halley, M.A., head master of Tattenhall Proprietary School, pronounced the benediction. The sermon to the church and congregation was preached on Tuesday evening by the Rev. W. Bevan. The services were most deeply interesting and very largely attended.

NEW ENGLISH CONGREGATIONAL CHURCH, LLANELLY.—The opening of the above place of worship for the public celebration of Divine worship took place on Friday and Sunday, the 20th and 22nd of October. Sermons were preached by the Revs. Thos. Binney, of London; James Parsons, of York; J. T. Campbell Gullan, Presbyterian minister, Swansea; and Professor Morgan (in Welsh), Carmarthen. Large and appreciative congregations were attracted to all the services through the popularity of the preachers and the artistic beauty of the edifice. Visitors came in considerable numbers from the neighbouring towns of Swansea, Neath, Llandilo, and Carmarthen, and by all was manifested the spirit of Christian liberality—the proceeds of both days' services exceeding 500*l*. The church thus opened has been erected by and for the people who for twenty-five years have worshipped in Park-street Chapel—a sanctuary built through the instrumentality of the Rev. David Rees, minister of the Welsh Church (Capel Als). The memorial stone was laid on the 26th of July, 1864, by John Crossley, Esq., of Halifax. The building is Gothic in style, with tower and spire, it will seat 600 persons; there is a large schoolroom underneath, and at the back there are ministers' and deacons' vestries, and an infant-class-room. Through the liberality of a friend, a splendid organ has been provided. The entire cost of the building, including organ, furniture for vestries, school and class-room, architects' fees, and legal ex-

penses, will not exceed 2,500*l*. Towards this sum the church and congregation, their friends, and the inhabitants generally, have promised and subscribed about 1,700*l*, thus leaving about 800*l* yet to be secured. It is fully expected that the English Congregational Building Society will aid by a liberal grant or loan. The town of Llanelli has a large population, chiefly Welsh, but the Anglicised Welsh and English residents are steadily on the increase. The friends by whom this convenient and beautiful edifice has been built respectfully appeal to the Christian public for their sympathy and material help, that the place may speedily be freed from the burden of debt. The architects are Messrs. Landell and Bedells, John-street, London.

GLASGOW.—EGLINTON-STREET CONGREGATIONAL CHURCH.—The foundation-stone of Eglinton-street Congregational church, situated at the corner of Eglinton-street and Devon-street, which is being erected for Laurieston Congregational Church, Nicholson-street, under the pastoral care of the Rev. David Russell, was laid on Saturday afternoon, in presence of a large gathering of friends. The Rev. David Russell presided on the occasion, and in the course of his opening addresses stated that by their removal to the spot where they were, it was believed that in this new sphere and building they would be placed in more advantageous circumstances than they had hitherto been for promoting the great ends for which a church exists. The ample accommodation which they would have for Sabbath-schools and Bible-classes would, it was hoped, prove of no little service to them in these departments of Christian work. The foundation-stone was then laid in the usual manner by Mr. Ralph Wardlaw, treasurer of the church, after which the Rev. Mr. Pulsford engaged in prayer. Mr. William Hamilton then, in the name of the church, presented Mr. Wardlaw with a handsome silver trowel, as a memorial of the event, which was appropriately acknowledged. Prayer was then offered by the Rev. Ralph Wardlaw Thompson; and the Rev. A. G. Forbes brought the proceedings to a close by pronouncing the benediction. The new church is to have a frontage of 62 feet to Eglinton-street, and extending 82 feet along Devon-street. It will be in the decorated style of Gothic architecture of a simple type, from designs by Mr. John Burnet, architect. The basement floor contains a hall 46 feet by 30 feet and 10 feet high, capable of accommodating 220 persons, a house for church-officer, a large room for deacons, and a ladies' room, with all the usual conveniences, and a store room. The vestry is on the line of the basement floor, over which is placed an organ chamber, open towards the church through a large arch in the north wall. The church, with gallery at west end only, is seated for 700 persons.

WICKER CONGREGATIONAL CHURCH, SHEFFIELD.—A series of interesting services in connection with the above church has been lately held to celebrate the jubilee of the schools, and the extinction of the debt on the new church and large school premises. These schools, which now contain upwards of 1,000 children, were erected at a cost of 2,000*l*, and are commodious and complete in all their arrangements. They consist of an infant-school for 400 children, on the basement story; over this is the principal schoolroom, sixty feet long, with accommodation for 400 children in classes; there is also a lecture-room with capacity for 250 persons, and four convenient class-rooms, together with a chapel-keeper's house. When these buildings were completed the old school in Andrew-street was given up, and the teachers and scholars took position of their new abode. These schools were no sooner opened than they were filled with children, and so it has continued up to the present time. In connection with this church there is also a very efficient mothers' meeting. Village preachers are sent out into the surrounding districts, cottage prayer-meetings and district visitation are carried on, and help afforded to various institutions for the prosecution of home and foreign missions. It has been calculated that this congregation has, since the erection of the church, ten years ago, when there were only forty-five members in church-fellowship, expended in the erection of the building, the carrying-on of stated worship, and other benevolent purposes, the sum of 16,000*l*. An effort in connection with the Bicentenary movement was made to clear off the remaining debt of 1,500*l* upon the chapel schools, before Mr. Paton's resignation of the pastorate. This effort, continued and completed under Mr. Tarrant's ministry, has been successful. The church has been closed for cleaning and improvements, and, on Sunday, Oct. 8, it was reopened for Divine worship. On the following Monday a public *soirée* was held in the schoolroom, which was beautifully decorated for the occasion, to celebrate the jubilee of the old Wicker School and the extinction of the entire debt on the new church and schools. The meeting, owing to the numbers present, was adjourned to the church, and was there presided over by John Crossley, Esq., who has rendered liberal aid in the erection of the schools. The Rev. J. B. Paton, to whom much gratitude is due for his successful efforts and unwearied labours for the benefit of the place, was also present, and spoke words of earnest sympathy and loving counsel to the people lately under his pastorate. Thomas Chambers, Esq., Q.C., M.P., delivered an eloquent speech on the importance of education, and particularly of religious education. The meeting was also addressed by Dr. Pankhurst, of Manchester; Dr. Faiding, of Rotherham College; the Revs. H. Tarrant, D. Loxton, Brewin Grant, and other ministers and friends. The announcement that the entire buildings, costing upwards of 8,000*l*, were now unencumbered by debt, was received with much satisfaction. On the Tuesday and Wednesday even-

ings tea was given to 1,200 children connected with the schools.

THE MINISTRY.

The *Times* says, "We have reason to believe that at the Cabinet Council held on Saturday no opposition was offered to Earl Russell's proposals for the reconstruction of the Ministry. If we are correctly informed, Earl Russell will assume the office vacated by the death of Lord Palmerston, Lord Clarendon will be the new Secretary for Foreign Affairs, and Mr. Gladstone will consent to continue in the Cabinet as Chancellor of the Exchequer and Leader of the House of Commons. In other offices, even to the Irish Secretaryship, we believe, there will be for the present little or no change." On Sunday, Earl Russell had an interview with the Queen at Windsor Castle.

A further Cabinet Council was held on Monday at the Foreign Office. No doubt Earl Russell communicated to the other Ministers the result of his visit to the Queen. After the Council meeting Mr. Gladstone started for Scotland. He is to be *fit*ed at Glasgow.

The fact that these Councils have been attended by all Lord Palmerston's late colleagues marks, says the *Daily News*, the cordiality of feeling that prevails between the members of the Government, and their hearty and prompt acceptance of the leadership of Earl Russell. It fully anticipates a Ministerial reform in the first session of the new Parliament. The altered circumstances of the times, the changed relations of parties, and the character of the Ministers who will henceforth determine the action of the Government, all foreshadow a revival of political activity. To keep together the Liberal majority returned at the last election, its spirit must be raised by the feeling that it has a worthy part to play. The *Post* is of opinion that the success of a Ministerial Reform Bill is extremely doubtful. The nation is indifferent. The *Saturday Review* says that a reform bill of some kind will almost certainly be proposed, and hopes it will be a moderate one.

Saunders' News-Letter gives currency to a rumour that Sir Robert Peel has resigned the Chief Secretaryship of Ireland, and that he will be succeeded by Mr. Monseil, M.P. for the county of Limerick.

Postscript.

Wednesday, Nov. 1, 1865.

The Prince and Princess of Wales visited Liverpool yesterday. The town made a holiday. The Royal party passed through several of the principal streets, and then made an excursion on the river. Afterwards they had luncheon with the Mayor, and then returned to Knowsley.

DISPATCHES ON THE ABYSSINIAN QUESTION.—Earl Russell publishes in last night's *Gazette* a despatch which he has written to our Consul in Egypt, in reference to the Abyssinian prisoners. His lordship traces the history of our connection with Abyssinia with a view of relieving the Government from blame on account of the manner in which they have dealt with the imprisonment of Mr. Cameron. He denies that England has ever behaved unfairly to Abyssinia. What she has ever held in view has been the extension of her commerce. As to Mr. Cameron, while his lordship does not believe he ever incited the Egyptians against Abyssinia, he went to Bogos without orders, and has been blamed for it. Lord Russell hopes that Mr. Rassam's mission will procure the release of Mr. Cameron, who will be kept out of mischief in Abyssinia in future by being employed elsewhere. Lord Russell finishes by declaring that those who think England ought to interfere in behalf of Abyssinia because it is Christian against Egypt and Turkey because they are Mahomedan, are not in the least likely to have their wishes gratified. England, his lordship says, has obligations various and heavy enough, "without undertaking so costly, hazardous, and unprofitable a protectorate."

TERRIBLE EXPLOSION OF A GASOMETER.—An explosion, far more serious in the loss of life and injury to property it has occasioned than that of the Erith gunpowder magazines, took place yesterday at the gas-works of the London Gaslight Company, Nine Elms. The men employed on the works had just returned from their dinner, and were fully employed in the different parts of the establishment, when the explosion took place. A meter-house was blown into the air, and almost at the same moment a huge gasometer exploded. The damage was fearful. Many of the men were buried in the ruins and killed; others were knocked down and bruised by the flying *débris*. The houses near were shaken, so that every pane of glass in them was broken, and inside partition walls were thrown down. Farther off damage of a similar kind was done, and the shock of the explosion was felt miles away from the gas-works. As soon as possible attention was paid to the sufferers. It is impossible to say as yet how many men are killed. Seven bodies it is stated have been taken from the ruins, and it is feared there are several more still buried. The wounded were most numerous. They were taken in cabs to hospitals and private houses, and received every attention. Two men died in the hospital. The cause of the explosion is not known.

MARK-LANE—THIS DAY.

The arrivals of home-grown wheat fresh up to our market to-day were small, but in fair condition. The trade was very firm for all qualities of produce, and the advance in prices realised on Monday was fully supported. A moderate supply of foreign wheat was on the stands. Most descriptions were in steady request, at quite Monday's currency. Floating cargoes of grain were in request, at fully late rates.

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The Nonconformist.

WEDNESDAY, NOVEMBER 1, 1865.

SUMMARY.

THE mortal remains of Lord Palmerston were interred in Westminster Abbey on Friday, without pomp, though with impressive solemnity. Though many have been more deeply mourned, the memory of few of our departed statesmen has been so widely honoured. In London and in all the principal towns of the country, shops were partially closed and bells tolled. The many thousands who lined the streets through which the funeral cortege passed exhibited a respectful regret for the statesman who has almost from time immemorial guided the destinies of this country. Within the Abbey every grade of society except the lower sections was represented—from Royalty downwards. Here the sorrow was more genuine because more heartfelt. Lord Palmerston was the embodiment of those national qualities which are best appreciated in the upper circles of society—the successful exponent of that moderate Conservatism which leavens the English aristocracy, and has for so many years repressed all reforming energy. But all who assisted on that melancholy occasion, whatever their political leanings, must have been alive to the conviction that the grave was not only closing over the remains of an experienced statesman, but over an epoch of national history.

The Cabinet has been reconstructed, though not yet gazetted. All its old members remain, and have exhibited a spirit of confidence in their new chief and self-abnegation which remarkably contrasts with the unmeasured criticism of a portion of the Press. When Mr. Denman, in his address to the electors of Tiverton, declares his intention to resist "all attempts, from within or from without, to weaken that Government by prematurely disparaging their strength or their merits, before they have even had the opportunity of proposing to Parliament those measures by which, and by which alone, they are entitled to be judged," we believe he more nearly expresses the sentiment of the nation than the journals which have been persistently running down Earl Russell's Cabinet from the moment of its birth. The Earl of Clarendon accepts the post of Foreign Secretary—onerous at the present time because of the difficulties arising out of the Alabama claims—and his successor as Chancellor of the Duchy of Lancaster will no doubt be selected from the House of Commons. It is probably the delay in connection with this appointment, and perhaps some other Ministerial rearrangements, that has postponed the swearing in of the members of the new Cabinet.

There is some cheering news respecting the cattle plague. The disease is sensibly diminishing in the metropolis, where its ravages have been most severe. The Chairman of the Markets Committee announced the other day that, though the supplies of cattle from abroad are greater than ever, very few diseased animals now appear in the Islington market. The Privy Council have made an attempt to supply some statistics on the subject, which, though meagre, are interesting. Upwards of 14,000 cattle are known to have been attacked by the plague since its first appearance, and of these nearly 12,000 have died. The proportion of cures in the cases given is only five per cent.; but it is probable a large number have not been reported to the Privy Council. These statistics, however, dispose of the alarming rumour that the disease is making so much progress that the Commission of In-

quiry is disposed to recommend the assembling of Parliament without delay for the adoption of summary measures for checking it. The 14,000 cases reported are but a small proportion of the hundreds of thousands of cattle scattered over the country, and it would seem, so far as these facts indicate, that whole counties are almost free from the contagion.

While we are waiting with some anxiety intelligence of the impression created in America by the recent correspondence between Mr. Adams and Earl Russell, it is interesting to note any authentic signs of the sentiments of our trans-Atlantic cousins towards this country. Sir Morton Peto, and other English capitalists, have, as our readers are aware, lately been making a tour through the United States. They were received with the most cordial hospitality—their journey being "almost a royal progress." Of course the mission of these gentlemen was likely to commend itself to the practical Yankee mind; but the correspondent of the *Daily News*, whose intelligence and trustworthiness were signally vindicated throughout the late civil war, observes that the marked attentions shown to Sir Morton and his friends "may be safely ascribed to the general and apparently ineradicable desire of the vast body of American people to keep on good terms with Englishmen, and to that sentiment of community of origin, and of religious and political ideas, which I think it would, in spite of the laugh it now excites whenever it is mentioned, take centuries of separation and estrangement utterly to destroy." We only trust that these anticipations may not be weakened by any irritation arising out of the late diplomatic correspondence.

Fenianism is almost forgotten on this side the Atlantic, even before the large number of arrested persons have been brought to trial in Dublin. But in America the Brotherhood have been making imposing demonstrations. There has been a grand Congress of the Centres, Head Centres, and all the other notabilities of the fraternity, who have sat in secret session with armed sentinels at the door. Half a million dollars have been promised; "General Sweeny, of the regular army, has been presented; and Colonel Murphy has tendered to the Congress the services of twenty colonels and other officers and soldiers of the late Federal volunteer army." But with all this parade of doing something for a movement which has collapsed in Ireland, the American journals ridicule Colonel Mahoney's Congress as an abortion; and one of them sarcastically expresses a strong conviction that, however great the number of filibustering Irishmen who embark for Europe, they can well be spared by their adopted country. The conspirators seem to be in almost as bad odour in America as in Ireland.

THE NEW CABINET.

On the demise of Lord Palmerston a Russell administration presented itself as a kind of political necessity. We accept it, however, with a strength of trust with which we have long been unfamiliar. The rearrangement of the Cabinet presents some features open to adverse criticism; but it strikes us as, in the main, well adapted to the work that is immediately before it. Whether it will command the confidence of the recently-elected House of Commons appears to us a question of far less moment than whether it will catch the mind of the nation, and fairly interpret it by its measures. It is not unlikely that a Parliament returned by constituencies who had no political programme before them, and who were left to be governed by party instincts and personal attachments, may prove but an ill-constructed instrument for giving legislative shape to a policy of progress; but if such a policy be determined on, and if her Majesty's Ministers are resolved, if necessary, to submit it to the ultimate judgment of the people, there can be no reasonable doubt of their commanding adequate support. If there be a real correspondence between the wish of the nation and the intention of the Government, a mutinous House of Commons will prove to be but an intermediate and temporary obstacle. But we fancy it will not be mutinous in presence of a firm will.

Our hope in the existing Government rests upon more than one pillar. In the first place, a continuance of the Palmerston policy, or, more properly speaking, lack of policy, is wanting in all the conditions which are indispensable to its success. The late noble Premier met those conditions. His length of service, his apparent success in the conduct of the Crimean war, his irrepressible gaiety of spirit, his marvellous tact, and his extreme age, combined to obtain for him a tolerance which his successors have no right to expect. Personal considerations overbore political preferences, and the noble Viscount turned

the fact to account. Earl Russell can presume upon no such advantages. His temperament, apart from his policy, is repellent rather than attractive. He is not likely to charm those whom he fails to convince. Not he, but his measures, must be relied on for gaining adherents. Mr. Gladstone, it is true, is a favourite, but his popularity is not due to personal characteristics. As to the rest of the Cabinet, without wishing to disparage the excellencies of any one of them, it is certain that none would redeem a falling Government. To win its way, therefore, it must win it by policy, or utterly fail. It cannot do so by following in the steps of Lord Palmerston. It lacks the requisite qualifications; and even if it possessed them, a slight knowledge of mankind might suffice to convince it that many indulgences are granted to an original, which are not extended to his successor in the same line. It was possible for him to act in reference to the domestic affairs of the country, in the spirit of a head clerk merely, who transacts current business, but initiates nothing; but it is not safe to follow his example. Nay, the extent of his success imposes upon those who come after him the necessity of fetching up his arrears, and nothing could be more fatal to them than to deem it enough to sit on his stool.

But we place even more reliance upon the ruling spirit of the existing administration than upon the exigence of their position. It is said, and said truly, that we have got nothing more than a Palmerston administration minus Lord Palmerston. Well, but our estimate of gain or loss must depend entirely on the sort of function which Lord Palmerston discharged. What if it resembled that of a cork in a bottle of champagne? The wine minus its stopper is surely none the worse. Perhaps, the one thing required by it to show its intrinsic excellence was precisely the removal of that pressure which prevented its appearing to be really what it was. Running through the list of Cabinet Ministers who serve under Earl Russell, we meet with no name to excite our apprehension, and with some to encourage our hope. If there be amongst them any obstinate obstructives, at any rate they are not indispensable to the existence of the administration. As gillies to the old chieftain they may have had some importance—as opponents to the new one, happily, they have none. Russell and Gladstone constitute the soul of the Cabinet, and as neither of them could quit it without leaving it a wreck, either of them singly, and much more both of them together, will possess a ruling voice in regard to its policy. That they are mainly at one with each other, constitutes the internal strength of the Government—that in relation to the most important point of all they are in unison with the sober judgment of the country, gains for it external support.

We count it as a piece of singular good fortune for the people that both the noble Premier and the leader of the House of Commons have identified their official aspirations with a successful effort to place the representative institutions of the country upon a broader basis. To this they are severally pledged, not only by their antecedents, but, as we verily believe, by their convictions. The Premier's advanced age, inasmuch as it has not weaned him from the object of his ambition, will but make him the more anxious to inscribe his name upon a new Reform Act before death shall have paralysed his hand—and the Chancellor of the Exchequer's impulsive vigour will forbid any delay which the necessity of the case does not impose upon him. To Earl Russell we may confidently look to protect us from new-fangled crotchets—to Mr. Gladstone, to embody a broad, intelligible principle in carefully-elaborated details. The old-fashioned constitutional tastes of the one will work well with the inventive ingenuity of the other. We should not be surprised at having next Session a better, safer, completer measure laid before Parliament than any it has been invited to discuss since 1832, and we are convinced that it will not be submitted but with a view to its being passed. The chief of the administration is renowned for his courage—his lieutenant is deeply impressed with what is due to the country. Both are in earnest, and both will evoke earnestness. The Horsemans, the Lowes, the Masseys, and the Blacks of the Lower House will have little scope for intellectual antics. They must cross over to the Opposition to get range for their fire.

With regard to ecclesiastical questions we do not care to ask what are the probable views of the Russell administration. Its special business is to amend the representation. When that is done, public opinion will make short work with many of the difficulties which now impede the progress of religious equality. We are content to wait in prospect of having the case heard before a more qualified tribunal. Nevertheless, we are not distrustful of even the present

Parliament, nor even of Mr. Gladstone, for what may be required of them next Session. But whilst they have in hand the preliminary enterprise of Parliamentary Reform, we imagine they will not be embarrassed by proposals which an amended representation would triumphantly secure.

THE ITALIAN ELECTIONS.

ONCE more Italy has had the good sense, or the good fortune, or both, to disappoint the enemies of her unity and independence. The second general election to the Parliament of the newly-constituted kingdom has resulted in the return of a considerable majority of deputies who profess their adhesion to the general principles of policy which were sanctioned by the last Chamber. We are not yet informed of the relative numbers of the different party representatives—but from the latest telegrams which have reached us we gather that the country has expressed a decided preference for a quiet, patient, sober, and peaceful prosecution of the objects it has at heart. In these objects the majority does not materially differ from the "party of action," but only as to the methods by which they are to be sought. Rome and Venetia are equally desired by both as the complement of the Italian kingdom—but while the national party prefers to wait the natural evolution of events as the surest as well as the least costly means of getting possession of what it regards as its own, the party of action would compass the end by more immediate, more violent, and more perilous means. To these latter the Convention of September 30 signifies nothing less than a betrayal of the national rights, and the famous Quadrilateral is but an incentive to instant war with Austria. They have not yet learned the unspeakable value of patience in the conduct of political warfare. They won so easily what they have already acquired (though not till after the Emperor Napoleon had opened a way for their triumphs), that they seem to imagine all difficulties they have yet to encounter to have their base in nothing more solid than the imagination. They are possessed with a notion that France and Austria would speedily give way to a bold popular demonstration headed by Garibaldi. The national party, however, entertain soberer expectations. They are willing to see what will become of Rome when the French army of occupation has been withdrawn from it, and they trust that Venetia will at no very distant period fall into the hands of Italy without the necessity of flinging away a hundred thousand lives, and burying an enormous mass of treasure beneath the walls of the Quadrilateral. To assimilate and consolidate the institutions of the various provinces, to suppress brigandage, to utilise the immense estates of the Church, to lighten the weight of taxation, and to develop the material and industrial resources of the peninsula, is the most certain way in their opinion to strengthen the hands and to increase the moral power of Italy, and this having been done, time and the natural current of events will do the rest. There are few Englishmen who will not endorse their judgment as the outcome of good sense—and few, therefore, who will not be gratified by the ascendancy of these reasonable views in the newly-elected Chamber. The gain of a few additional seats by the party of action will excite no serious apprehension, while it may stimulate the Government to a more energetic prosecution of the policy it represents. On the whole, Italy is to be congratulated upon having surmounted a formidable danger.

Looking forward to these elections, we took occasion, some weeks ago, to advert to the desperate efforts then being made by the reactionary party—comprising the most ignorant portion of the landowners and the great majority of the regular clergy—to recover the position from which the revolution had driven them. The result has proved how little cause there was for apprehension on this score. The party have returned but an insignificant minority, scarcely reaching to 5 per cent., we are assured, of the whole number of deputies. The circumstance may be regarded as all the more satisfactory inasmuch as legislation in Italy for some years to come must needs have an intimate bearing upon her ecclesiastical condition. The Government, doubtless in anticipation of public opinion, has announced its intention of bringing forward measures for the suppression of religious corporations, and for more usefully applying in various ways their immense revenues, and doubtless this work will claim the best energies of Parliament throughout its first session. But, in addition to this, the evacuation of Rome by the French, which is to be completed by Sept. 30, 1866, will, no doubt, be attended or speedily followed by eventualities which will tax the prudence and patriotism of the Chamber to deal

with, loyally and successfully, and it is matter of congratulation that the adherents of the Papacy have not been returned in sufficient numbers to overawe the policy of the Cabinet, nor to precipitate a violent collision between Italy and the Vatican. Had the reactionaries made themselves as strong in the Chamber of Deputies as the party of action have succeeded in doing, there is no saying how far they might have crippled the wisest plans and measures of Victor Emmanuel's Government by appealing to the religious sympathies of the faithful, not in their own country merely, but throughout the world. As it is, they are too weak to do more than slightly, and perhaps beneficially, modify a policy which they naturally regard with the utmost apprehension and abhorrence.

And now we earnestly trust that Italy will settle down with a will to the work before her. Her finances are in a deplorable, we had almost said an alarming, condition of embarrassment. Her naval and military establishments are far too extensive and costly for her present need. A world of useful internal changes invites her best consideration, and, we may add, the most useful of them are also the most feasible. For a while it becomes her to lay aside her ambitious aspirations and assiduously to make the best of the dominion she already enjoys. This is the policy to which we hope the second Parliament of Victor Emmanuel will loyally devote itself. Whilst so engaged it need fear no external foe. Austria has her hands more than full of her own affairs, and is perhaps in a worse financial position even than her neighbour. France is not disposed to a policy of encroachment, and the other great Powers wish well to Italy. Nothing can now imperil the kingdom but her own impatience to recover the whole of her inheritance, and her consequent neglect of that portion of it on which she has already entered. That she knows how to keep her spirit under control she has again proved by the recent elections, and has thereby given her best friends an augury of her permanent progress.

MIDDLE-CLASS EDUCATION.

THAT paternal regard which was, a few years ago, shewn for the educational needs of the young of the working classes, is now transferred to the youth of the middle classes. We believe there is as much reason for caution, in the one case as in the other, in interfering too much with the ordinary law of supply and demand. What has been the result of the forced system of working-class education which the State has stimulated by gifts and bribes? Has it not been, to so great an extent educational progress in the wrong direction, that the Privy Council Committee have been obliged to initiate changes which have altered the basis of instruction in State-assisted schools? There is good reason to believe that the deficiencies of education among our upper and lower middle classes are exaggerated—that is, that the improvements brought about in a natural way have not been sufficiently recognised. The status of the schoolmaster has been gradually rising, and the profession has found means to adopt better safeguards against incompetence than any Government could devise. Is there not imminent danger that increased educational facilities for this middle section of the community may be obtained at a too heavy cost?

The question is one of deep interest to Nonconformists, and we are glad to observe that it was mooted, though scarcely discussed, at the Congregational Union meetings last week. There is no doubt that the Established Church has abundant means for working in this direction to its own advantage. Almost all the endowed, to say nothing of the great public, schools in the country are at present a monopoly in its hands. It is a social influence of enormous power to wield. The clergy of the Church of England, assisted by a considerable section of the gentry, are also exhibiting great activity in organising county schools of a high class and on a large scale, quite independent of the State. These are, with scarcely one exception, High Church seminaries, in which a very superior secular education is combined with careful training in Tractarian doctrines and practices. The State Church clergy are wise in their generation. They have a perfect right to establish these sectarian institutions with their own money. We might have wished that they had adopted a broader basis. But as they have chosen to make middle-class education a denominational affair, the large body of the middle classes outside the pale of the Establishment is driven to separate action in self-defence.

It was evidently in view of these facts that Mr. John Crossley last week at Bristol proposed the establishment of first-class proprietary schools, on the principles of Evangelical Non-

conformity, but without sectarian distinctions. He suggests that a number of gentlemen should associate themselves in the proprietary with an adequate capital, and that they should be satisfied with a moderate percentage for their money. Unfortunately such institutions have been tried in many parts of the country, but with only exceptional success. The responsibility seems to be too diffused, and the interest too indirect to allow of their efficient working. Mr. Crossley himself proposes to build a school of this character, which will probably answer, because these disadvantages will be absent. Whether proprietary schools would succeed better if the masters participated in their monetary success is a matter deserving of consideration. They are the life-blood of such institutions. Many a large private school might be pointed out which has achieved a high reputation and a flourishing position owing to the efficiency of its conductor; and, provided there were the requisite teaching capacity, such middle-class institutions might be indefinitely multiplied, and compete successfully with the great schools which are being founded by Tractarian zeal.

The fact, however, remains that a considerable portion of the youth of Nonconformist families, uninstructed as to the value of their principles, or attracted by the educational privileges and social advantages offered by the Church of England, go over to the Establishment. This temptation would certainly be diminished if all strictly national educational institutions were thrown open to the nation, and no longer allowed to be the monopoly of a Church. Allow Nonconformists free access not only to the universities, but to their prizes, and they would have less inducement to forsake their own faith, and would, also, as more than one Oxford professor acknowledges, bring fresh blood into those seats of learning. The middle-class local examinations conducted under university auspices are doing much to elevate the standard of school education. But Church ascendancy is operating in this direction also—pupils who pass muster in a knowledge of the Prayer-book having now certain advantages over those not examined in that volume. Such sectarian tendencies the throwing open of the universities would tend to abate if not extinguish.

Under existing circumstances, when middle-class education has become so anxious and important a public question, Nonconformists seem specially called upon not only to put forth all their private efforts to extend educational facilities, but to claim from the State all that they have a right to demand—to ask that they may be admitted on equal terms to the Universities; that endowed schools, so far as they are public property, should be made available for them; and that in any reform of the abuses of educational endowments their rights as a part of the nation should not be ignored. It may be inevitable that denominational schools for the middle classes should abound, but it will also be a public benefit that there should be many institutions after the type of the City of London School, where Nonconformist youths may obtain a first-rate education without sacrificing their principles.

IN MOURNING.

ON the black-sealed, handsomely-printed ticket which entitled the bearer to an entrance into Westminster Abbey on the 27th of October, this intimation appeared in conspicuous characters—"No person admitted except in mourning." Though it does not seem to have been rigorously enforced, there was nothing in such a regulation to object to. Its omission would have been far more likely to give rise to complaint. The very nature of a pageant requires one part of it to be in keeping with another. If you appeal to the mind through the eye, you must not present to the imagination at one and the same moment, suggestions of deaths and of marriages. The ceremony in question, moreover, was one in which unanimity was peculiarly appropriate, and if costume was to any extent the language to be employed, unanimity as expressed by a uniformity of colour. Spectators were as real an ingredient in the spectacle as those who took part officially in the service or the procession. The object was to do a public act of homage to a man who had been, of late years, eminently a public favourite, and it would have been to say the least, incongruous, if those who formed numerically by far the largest portion of the assembly, should have put themselves, even in appearance, out of sympathy with the solemnity of the hour.

But we are not about to discuss the whole subject of funeral observances, and still less to stand up for the propriety of invariably calling in the milliner and the tailor as exponents of sorrow. It is one thing to abstain, in any particular instance, from

offering a shock to existing customs, and quite another thing to approve of the customs themselves. Through whatever language it speaks, and however clumsy or much-abused the code of signals which at any time it adopts, human bereavement is by far too actual and too grave a thing to be treated unfeelingly or with disrespect. The misfortune is, that instead of being left to independent choice and individual feeling, the assumption of "inky suits" is impressed alike on those who regard the practice as suitable and expressive, and on those to whom it appears neither one nor the other. For our own part, we should like to see the whole stock of hearse, plumes, and undertakers' cloaks buried in one capacious vault together, and the materials now used for "deep mourning" and "half mourning" employed for the most part in some different and more rational manner. It may be said that the measuring and making of new suits of clothes gives a salutary change or direction to some minds in the first hours of their grief. But there are probably at least as many minds to which these employments seem all the more painfully and ignobly irrelevant, because they are at that very time craving anxiously the solitude and repose which may help them all the sooner to discern where they are in this strangely broken circle of their life, and to recover, through quiet meditation and prayer, the disturbed volume of judgment and feeling. When the whole world seems plunged into sudden night, and the very course of nature changed by some one sharp and sudden stroke of death, it may doubtless be a relief, or even one of the sad luxuries of woe, to multiply signs and demonstrations of sorrow, and to be in your own person as one who should say mutely, as by ashes on his head and sackcloth on his loins, "Here I and sorrows sit!" But it may be questioned whether luxuries of this kind are not often unwholesome luxuries, a species of consolation which it is on the whole wiser to forego than to indulge in. There are surely ways enough in which deep and tender feeling can be expressed and mirrored to itself, apart from the raiment which you wear, and if suits of mourning were less inopportunely and extravagantly costly than they often are, the occasions in which they fall in naturally with the mood of the hour, are as one to ten, compared with occasions on which they are really one cause among others why the note of feeling to which the mind continues set, is that of listless, brooding melancholy. To turn for an instant to facts somewhat analogous, a very beautiful and sunny day will now and then impress with a sad and almost bitter sense of contrast, any one who is suffering some heavy affliction in body or in mind. But it does not follow that he would gain anything by the change, were the earth on every side of him to be covered with a pall, and the heavens to darken and darken overhead. The imagination would be far more oppressed by a landscape of the latter than of the former kind. So in the infinitely smaller sphere of dress, and the impressions which even dress may promote or give rise to, there may be a perfectly natural and just repugnance for the time to very bright colours, or pronounced ornament of any kind, while there need be no elaborate pomp and circumstance of woe, no graduated scale of attire so fashioned or put on as to inform the world at large, through the medium of crape, or silk, or broadcloth, of the precise weight of the blow which has fallen on your affections. No; that is at the best a very poor and weak vocabulary of the heart, which is woven at the loom, and owes a chief part of its eloquence to a skilful use of needle and thread. We could easily forgive its being poor and inadequate—for what language of grief is not so? What revolts us is that it is both artificial and injurious. It introduces into a whole household an embodiment of feeling which, so far as eye and touch are concerned, is to be fixed and perpetuated, perhaps for many consecutive months, and produce, so far as it has any effect at all, an effect adverse to cheerfulness and hope.

That interior world of emotion and thought which in young and old varies, if left to itself, as much and as often as the appearances of the sky and the ocean, finds itself brought face to face every day with a dull, dark monotony of hue. It is almost as though we were to step in deliberately among the multitude of lesser as well as greater influences with which our wise and gracious Creator surrounds us, and to say, "Here at least we will be wiser than He." Knowing our frame and remembering that we are dust, He does not, when we are lying stunned and wounded, provide for us a sphere which reflects at all points our condition, and reminds us by its every form and appearance that we ought to walk softly and to mix all our words with sighs. Rather He surprises us with unexpected glories of magnificence or of tender and delicate beauty in the firmament. The blank which death has made remains an aching void, yet

still He "fills the house with love, and the happy voices of children"; and for the calming, quickening touch which they lay each in turn upon the spirit, as well as for their uses to our flesh, day and night, summer and winter, seedtime and harvest, do not fail.

Are all human troubles, then, if they will not come lightly, to be lightly esteemed and lightly let go? By no means. From our own view, at all events, no opinion could be more entirely alien and remote. But as the minor key has its place in music, though all music need not be in the minor, and as sepiæ and umbra as applied both on the palette and on the canvas, temper other tints without blurring or blotting them out, so poignant and profound sorrow may go very deep indeed into character and life, without either visibly or invisibly stereotyping its own austere physiognomy on every hour of every day. What is purest and best in the moral essence of suffering may be distilled and dissolved into the current of a man's thinking and feeling, and yet never collect like an opaque film on the surface.

Many a one is holier and wiser, stronger and gentler, for having deeply and tenderly mourned, though he may never have insisted with himself that either on his body or his mind a full suit of black should be his "only wear." It may even be said that to some attainments in sanctity, of feeling towards God, and in the art of sympathising with men, none are ever admitted except by and through mourning. Yet their own sorrows alone do not set open to them these kingdoms. How to co-ordinate and harmonise your sorrows with the other circumstances of your life, there is no sure way but learning of Him who was Himself, long before you, "A man of sorrows and acquainted with grief." He did not go about clothed in sackcloth or in camel's hair, yet it is they who have most of His mind and are filled most deeply with the meaning of His cross and passion, who are able, when again and again they must mourn for others and themselves, nevertheless neither to live nor die as if always "in mourning." If they may at times be too sorrowful to be "always rejoicing," yet on other days when you meet them they "joy in tribulation also." As their Master looked far away over the heads of that angry and mocking crowd to the fruits of His sacrifice and a world of men redeemed, so now it is but another part of the same recompense to Him, as it is indeed due to Him, while it is likewise to them consolation and peace, when His followers forget their own pains in binding up the wounds of the stricken and afflicted, or when they come upon some new trait of their Lord's likeness in each other, and are moved alike by the spectacle of this man's load of misery and guilt, and of the law of Christ shining out fulfilled and illustrated in that man lifting, carrying, and lovingly appropriating all he can take to himself of the burden.

Correspondence.

MUNICIPAL ELECTIONS AND THE "TEST."

To the Editor of the *Nonconformist*.

SIR,—As the municipal elections will take place this week, I beg to suggest that it is time that some more decisive action on the part of Nonconformists should be taken than they have hitherto considered it to be desirable to adopt. The House of Lords refuses to take the yoke of the "Tests" from our necks; would it not be as well that we should consent, of our own free will, not to bear it any longer. Let every Dissenter elected to a municipal office refuse to make the declaration in favour of the Established Church, and the present law would be quickly altered. The course of passive submission has not answered; is it not time that we tried the course of passive resistance?

In Mr. Richard's admirable "Life of Joseph Sturge," there is a statement of Mr. Sturge's conduct on this question. Mr. Sturge was elected Alderman of Birmingham, but he refused to make the declaration. He was, notwithstanding, allowed to take his seat and act as though he had qualified himself. There are some who may consider that sitting in this body against the law, and by connivance and sufferance, was not a worthy course, but there are none who will dispute the advantage and moral influence of Mr. Sturge's refusal to take a degrading declaration. The following is the description of Mr. Sturge's course, which I quote from the work before mentioned:—

"When Birmingham received its charter of incorporation under the Municipal Act of 1835, the eyes of his fellow-citizens were soon turned to Mr. Sturge as a fitting person to represent them in the town council, and to aid in the administration of their local affairs. At the close of the year 1838, without any solicitation on his own part, and during his absence from town, he was elected as Alderman of Thomas's Ward. This appointment placed him in a position of some perplexity, for while unwilling to decline the trust committed to him by the spontaneous votes of his neighbours, there were certain declarations exacted of those who should serve on the council which he could not conscientiously take. Not merely as a member of the Society of Friends, but from strong personal conviction, he was opposed to church establishments; and although he held that, as he did all his other opinions, with perfect charity towards those who differed from him, yet he held it also with unwavering firmness and decision. When, therefore, he was required, as a test of admission to

municipal office, to profess his determination not to use any power that might thus fall into his hands to the disadvantage of the Protestant Church, as established by law, he felt he could not do this without some compromise of principle. To save his own consistency, therefore, and at the same time, no doubt, to signify by a practical protest that he disapproved the imposition of such a sectarian test as a barrier in the way of any class of the community to the full enjoyment of the rights of free citizenship, he resolved, whatever the legal consequences to himself might be, to accept the nomination of his fellow-townsmen, and to act in the office to which they had designated him without subscribing the declaration in question. His reasons for so acting were stated in the following address:—

"TO THE BURGESSES OF THOMAS'S WARD.

"Although not insensible to your kindness in choosing me to represent you in the town council, I may acknowledge I hold the opinion that when the duty is faithfully performed, the electors, not the elected, are the obliged party; and I would rather prove by my actions than professions that I deserve your confidence. I could not satisfactorily have undertaken the office, unless placed there by your unbiased votes; therefore I was not sorry that another engagement occasioned my absence from town on the morning of the election. On hearing of my nomination I publicly stated I could not subscribe to one of the declarations required on taking office; and as I have acted upon this resolution, I consider it my duty briefly to explain why I have pursued this course. The following are the usual declarations:—

"I, A. B., having been elected (alderman or councillor, as the case may be) for the borough of Birmingham, do hereby declare I take the office upon myself, and will duly and faithfully fulfil the duties thereof, according to the best of my ability."

"I, A. B., do solemnly and seriously, in the presence of God, profess, testify, and declare, upon the true faith of a Christian, that I will never exercise any power, authority, or influence which I may possess by virtue of the office of (councillor or alderman, as the case may be), to injure or weaken the Protestant Church, as it is by law established in England, or to disturb the said Church, or the bishops and clergy of the said Church, in the possession of any rights or privileges to which such Church, or the said bishops and clergy, are or may be by law entitled."

"The former declaration I have taken, but I have concluded to act without subscribing to the latter, which I consider a recognition of the rights of church establishments; these I believe to be opposed to the spirit of the Gospel dispensation, and although I may not have to support the opinion, as an alderman, I deem it unsafe to draw a distinction between my actions as a private individual, and those I perform in virtue of any office I hold."

"I am, very respectfully,

"JOSEPH STURGE.

"Edgbaston, 1st month, 1st, 1839."

Is there not one Joseph Sturge left to take a similar course to this?

Yours, faithfully,

Oct. 31.

A THOROUGH NONCON.

THE "TIMES" AND EARL RUSSELL.

To the Editor of the *Nonconformist*.

SIR,—I am old enough to remember the day when the Dissenters and other friends to religious liberty petitioned Parliament for a Repeal of the Test and Corporation Acts. What said the *Times* about it? That if Mr. Canning were to propose such a measure "the people of England would puff him from office with the breath of their nostrils." I remember also the dinner given by the Dissenters to their Parliamentary friends after the Bill had received the Royal assent. The Duke of Sussex presided, and so eager were the public to take part in it that 5l. 5s. were offered for tickets, yet so little did the *Times* regard that important event that they did not even send a reporter to it, and were indebted, as I know, for their report to a gentleman who happening to call at their office after the dinner supplied the editor (Mr. Barnes) with an account from memory.

I do not wonder, therefore, that the part taken by the noble Earl in removing religious disabilities from the most conscientious portion of the public, should be regarded as anything rather than a recommendation to public confidence as Prime Minister.

Yours truly,

AN OLD NONCONFORMIST.

Forest-hill, Oct. 31, 1865.

P.S.—That the Government will propose at the meeting of Parliament a Bill for the Reform of the House of Commons can scarcely be doubted. What then will become known of the little snug boroughs of Calne, Westbury, Christchurch, and others? How will the opponents of Reform then find the means of acquiring political power?

THE BAPTIST MISSIONARY SOCIETY.

To the Editor of the *Nonconformist*.

SIR,—I think it very desirable that the whole truth should be stated respecting the recent discussion among Baptists *anent* their Missionary Society, especially as you have deemed it proper to make semi-editorial and (as they seem to me) somewhat unfair comments on it.

The origin of the discussion was on this wise. All the pastors throughout the country received a circular from the secretaries, in which they were informed that the committee had declined the services of two candidates for missionary work from want of funds, and the pastors were requested to bring this fact before their friends, and appeal for increased contributions. It transpired that at the meeting in which this resolution was come to, the committee also determined to increase the remuneration of their official staff. As one of the malcontents, I wish to explain that I simply objected to the juxtaposition of these two resolutions, regarding the time chosen for augmenting the stipends of those engaged in the office as most inopportune. It is not customary, nor do I think it wise, to increase your incidental expenditure when you stand face to face with the fact that your regular income is 2,000l. less than your anticipated outgoing for the year, and this fact was made known in a financial statement sent with the circular to the pastors. Whether any newspaper should have opened its columns to the discussion of such a question as this I stay not to inquire; but if not, why allow a reference to it in your

own? Two wrongs are not supposed to make one right. This is certain—that the result of the discussion in the columns of your contemporary is the acceptance at the last committee-meeting of the two candidates whose services had been declined. I hope that a unanimous resolve to rally round the society and increase its income has taken the place of the suppressed dissatisfaction, which the prevention of discussion would have caused. The event has justified the controversy which you deplore. Open discussion, Mr. Editor, is always preferable to secret discontent.

As to the remuneration of the secretaries, I think with you that it is inadequate. Such too, I am glad to add, is the opinion of the *Freeman*. In an editorial on the society, that paper says, "We once more ask our readers to remember that the expense of collecting the funds and managing the affairs of the society is less than twelve per cent. on the income; and that, if the entire outlay on the mission stations were reported in the abstract of the cash account, the cost would be found to be little more than eight or nine per cent. on the total expenditure. Looked at in a business light, the brethren who secured such financial results as these cannot be overpaid if remunerated as the committee decided." My confident expectation is, that the income of the society will be speedily raised so as to meet the expenditure, and that before 1866 has half run out its course our able and excellent secretaries will receive a substantial proof of the estimation in which their friends hold their zealous and successful services.

I should not have troubled you with this letter, Sir, but for the conviction that those who see the *Nonconformist* and not the *Freeman* (I am a constant and admiring reader of both papers), were in danger of misunderstanding the discussion on which you animadvert without some such explanation as this letter contains.

Yours, obediently,

CHAS. WILLIAMS.

Southampton, October 28th, 1865.

Foreign and Colonial.

AMERICA.

Intelligence from New York comes down to October 18th.

Mr. Wendell Phillips had made a speech, in which he said that President Johnson, in his address to the South Carolina delegation, rangd himself among the repentant rebels, making himself three quarters rebel, in order that the South might be one quarter Union. Mr. Phillips denounced the endorsement of the President's policy by the Republican Conventions.

The North Carolina Convention had tabled a resolution in reference to the assumption of the Confederate State debt, thus declining to take any action on the question this session.

Mr. Stephens had been entertained at a private dinner at Boston, when he announced that he would support President Johnson's reconstruction policy to the best of his ability.

Collisions between the whites and freedmen continued along the coast of South Carolina. The freedmen are said to be well armed. A military council had assembled to take measures to prevent further trouble.

A serious riot had occurred at Baltimore between white and coloured troops, resulting in the death of one man. The disturbance had been quelled. The Government had determined to withdraw the coloured troops from Kentucky.

The assembling and organisation of the Mississippi Legislature, and the inauguration of Governor Humphreys under the revised State Constitution and President Johnson's restoration system, took place at Jackson on the 16th.

The Fenian Congress recently convoked by the Central Council of that order assembled at Philadelphia on the 16th. On the 17th Colonel John O'Mahony, who has since been chosen chairman, opened the proceedings by stating that the primary object of the congress was to create financial and military bureaux adequate to the increased development of the Brotherhood, and the political crisis in which it is placed. On the 17th the organisation was completed, and addresses were delivered by the chiefs of several of the State Centres. B. B. Daly, of Indiana, declared that a part of the purpose of the Brotherhood had already been accomplished in the concentration in one bond and sympathy of Irishmen at home and abroad. Their motto was "Onward," and they would never stop until they had achieved the freedom of Ireland. Upwards of 800 delegates from all parts of the country had joined the congress. A portion of the proceedings were conducted in secret—armed sentinels being placed at the doors.

FOREIGN MISCELLANY.

A negro suffrage paper has been started in Raleigh, North Carolina.

The acting Archbishop of Warsaw has been arrested and sent into exile on account of his systematic opposition to the Government.

The Spanish Government has informed the British Government that Spain means to take energetic measures to put an end to the slave-trade.

The rumoured resignation of M. Fould is contradicted. It is stated, on the contrary, that his policy of economy is in the ascendant, and that it is expected that a reduction of 1,200,000*l.* will be effected in the forthcoming budget of expenditure.

THE SHENANDOAH.—From the nature of despatches just received from the Pacific squadron there is reason to believe that the days of the Shenandoah are numbered, and news of her capture may be expected at any time.—*Letters from Philadelphia in the Times.*

The British Aid Society, I learn from an address delivered by its agent at Cincinnati, has already contributed 4,000*l.* for the relief of the American freed-

men. William Lloyd Garrison, the celebrated American Abolitionist, has received a commission from the Freedmen's Aid Society of America to represent them in Europe. He will cross the Atlantic in the spring to solicit aid for the freedmen.—*Letter in the Times.*

THE "ENGLISH CAPITALISTS," as they are called, have had an almost royal progress throughout the country. I believe they have never been allowed to pay any hotel bills since they came to the country, and have never stayed a day in a town without a "banquet," and have invariably, or all but invariably, travelled by special trains provided by the railroad companies for their accommodation. I doubt if private persons ever before met with such a reception in any country. Some of this is doubtless due to the nature of their mission, which is to seek out investments; but a still larger part of it may, I think, be safely ascribed to the general and apparently ineradicable desire of the vast body of American people to keep on good terms with Englishmen, and to that sentiment of community of origin, and of religious and political ideas, which I think it would, in spite of the laugh it now excites whenever it is mentioned, take centuries of separation and estrangement utterly to destroy.—*New York Letter in Daily News.*

GENERAL LEE'S OATH.—On October 2nd, upon taking his position as President of Washington College, Virginia, General Lee subscribed an oath of allegiance and amnesty, which has just been filed in the State Department at Washington. The following is a copy of the oath:—

Office of Notary Public, Rockbridge County, Virginia, Oct. 2, 1865.

I, Robert E. Lee, of Lexington, Virginia, do solemnly swear, in presence of Almighty God, that I will henceforth faithfully support, protect, and defend the Constitution of the United States, and the union of the States thereunder; and that I will, in like manner, abide by and faithfully support all laws and proclamations which have been made during the existing rebellion with reference to the emancipation of slaves; so help me God.

R. E. LEE.

Subscribed and sworn to before me, this 2nd of October, A.D. 1865.

CHARLES A. DAVIDSON,
Notary Public.

FUNERAL OF LORD PALMERSTON.

On Friday, the remains of Lord Palmerston were buried in Westminster Abbey with a public ceremonial befitting the occasion, attended through the whole course of the funeral procession by a vast concourse of citizens. The Royal Exchange, the Stock Exchange, and the Guildhall were entirely closed. At the London and Westminster, and other large banking establishments, it was found impracticable to close entirely, but business was very much restricted. A great many of the principal tradesmen in Cornhill and Cheapside, and the other great thoroughfares, either partially or entirely closed their shops, and there was a marked absence of that noise and confusion exhibited during the ordinary traffic on other occasions.

The arrival of the mourners at Cambridge House commenced about half-past eleven. Amongst the first who arrived were Sir Charles Wood, the Earl of Clarendon, Lord Shaftesbury, Mr. Cowper, the Duke of Argyll, Mr. Cardwell, and Lord Russell. Not the least interesting incident was the arrival of the servants and farm-labourers of the late Premier, from Broadlands, accompanied by the Romsey Volunteers. There were thirty-two farm-labourers and servants. The number of tenants was twenty-one, and that of the volunteers from Romsey sixty, each of whom bore a mark of mourning.

The procession started from Cambridge House almost exactly at noon. It was of immense length. It was headed by 200 of the London Irish Volunteers. The representatives of some twenty corporations, other naval reserves, the Trinity Board, the London Corporation followed, succeeded by the hearse, drawn by six horses. The pall-bearers were Earl Russell, Sir O. Wood, Sir G. Grey, the Duke of Somerset, Earl de Grey and Ripon, the Lord Chancellor, Earl Granville, the Duke of Argyll, the Earl of Clarendon, the Chancellor of the Exchequer. The following were the other principal mourners:—Right Hon. William Cowper, Rev. Henry Sullivan (chief mourner), Right Hon. Laurence Sullivan, Admiral Sir William Bowles, the Earl of Shaftesbury, Henry Hippisley, Esq., Rev. J. Baker, Mr. L. Hippisley, Mr. William Hippisley, Hon. Spencer Cowper, Earl Cowper, Hon. Henry Cowper, Hon. Evelyn Ashley, Lord Ashley, Hon. Lionel and Cecil Ashley, Lord Jocelyn, Hon. Frederick Jocelyn, Lord Sudeley, Sir George Shee, Mr. Charles Barrington, Duke of Cambridge, Viscount Bury, Lord Chamberlain, Archbishop of Canterbury, the Speaker, Lord Stanley of Alderley, Right Hon. E. Cardwell, Right Hon. C. P. Villiers, Right Hon. Milner Gibson, Hon. Henry Brand. It is expressly mentioned that Viscount Bury, Treasurer of her Majesty's Household, was specially commanded by the Queen to attend the funeral in her Majesty's name. In the procession to the Abbey, he was placed alone in the fifth mourning coach, immediately after the relatives of the deceased. Then followed more than a hundred private carriages, including the state carriage of the Queen, the carriages of the foreign ambassadors, Cabinet Ministers, judges, peers, and M.P.s. The streets were crowded along the entire route. Every window was filled, and in Piccadilly and Pall-mall the balconies fronting the houses were occupied by a number of persons, principally ladies, in most cases habited in deep mourning. With the exception of one or two houses and some of the smaller clubs, including White's and Brookes's, where the balconies were hung with sombre cloth, there was

little of the outward show of public grief. The only instance of any special decoration was at the Reform Club, where the balcony was draped with black cloth, bordered at the top with black and white cord, and at the lower end with a broad white stripe. The doors were curtained with cloth varied in the same manner, and bearing the letter P, under a viscount's coronet, and with three rings of yellow immortelles linked together below. The iron pillars on either side of the door were also covered with cloth, decorated spirally with black and white cord, and carrying a coronet. Trafalgar-square was crowded with people, and almost every man raised his hat or cap during the passing of the hearse. On approaching Westminster-bridge, the tolling of the bells of the abbey and St. Margaret's Church was heard, and here again an unusual scene was witnessed. The entire churchyard presented a mass of human beings, raised platforms, tables, chairs, and barrels having been fixed in all directions. The abbey was perfectly surrounded, and it was a difficulty almost to move in the Broad Sanctuary.

There was a large number of peers, commoners, and officials assembled in the abbey when the cortege arrived. The 150 mourners, headed by the Rev. Henry Sullivan, who was closely followed by the Earl of Shaftesbury, and the other near connections of the late Premier, filed off into the choristers' seats; and when all were seated, in the midst of profound silence, the 90th Psalm was sung, and the Rev. Lord John Thynne read the lesson from the 15th chapter of St. Paul's First Epistle to the Corinthians, his voice being heard in all parts of the building. This ended, such of the choristers as had remained in the nave proceeded through the sacristy to their platform, opposite the open grave. They wore a black band across their white surplices, and standing in their place they waited the coming of the coffin, which again, preceded by the bearer of the noble Viscount's coronet, was carried as before, with the pall-bearers on either side, and placed by the side of the grave. Here the scene was imposing. The more distant figures were the Prince of Wales and the Duke of Cambridge, wearing the ribbon of the Garter partly covered by their mourning coats. Their Royal Highnesses stood prominently on a raised platform. To the left was the Dean in his stall, and then came the bearer of the coronet, standing at the head of the open grave. Between the primers and the grave stood the pall-bearers, and at the grave's foot were the chief mourners; while all around were grouped the many mourners who had hitherto remained in the choir. While thus standing, the sentences, "Man that is born of a woman," "In the midst of life," "Yet, O Lord God" (Croft), and "Thou knowest, Lord" (Purcell), were sung. Then came the sublime composition, "His body is buried in peace."

At this moment (near two o'clock) a most extraordinary incident took place. The gathering clouds without cast a deep shadow within the walls of the abbey, so that the whole of the mourners round the grave were enveloped in complete gloom, and were scarcely to be distinguished one from another by those removed from them. There was something terrible in the effect produced. It was in this strange darkness that the choir sang the last anthem, and the organ awoke the solemn echoes of the abbey by the first strains of the "Dead March in Saul." At the close of this piece, their Royal Highnesses the Prince of Wales and the Duke of Cambridge, accompanied by the Very Rev. the Dean, advanced to the edge of the grave, and taking a last look at the coffin containing the remains of the departed statesman, the mourners followed their example, and the 2,500 persons who had witnessed more or less of the ceremony, slowly and sorrowfully retired.

Lord Palmerston's grave lies on the right hand as the visitor enters the Abbey by the north entrance. It is nine feet deep, and is lined throughout with encaustic tiles. It is made at right angles, and immediately in front of the monument erected in honour of Captain Bayne, Captain Blair, and Lord Robert Manners, who served under Sir G. Brydges-Rodney. It is surrounded by the graves of Earl Chatham on its right, with those of Fox and Canning, the late Lord Canning, and Pitt and Castlereagh nearer the choir.

Respecting the demeanour of Lord Palmerston's successor, one account says:—

With bent head, never once raised from the coffin, Lord Russell was literally bowed down over the grave of his colleague. Great, indeed, must have been the emotion of those trying moments which could so heavily press and weigh upon the man learning there the great lesson to which, even Prime Ministers must bow. A sadder face never looked into a grave than was Earl Russell's.

On Sunday afternoon there was an immense congregation at Westminster Abbey, all the arrangements made for the funeral of Lord Palmerston having been allowed to remain. There was a full choral service. The sermon was preached by the Very Rev. Dr. Stanley, the Dean of Westminster, who selected for his text the 5th chapter of St. Paul's Epistle to the Ephesians, the 16th and 17th verses—"Redeeming the time, because the days are evil. Wherefore be ye not unwise, but understanding what the will of the Lord is." In the course of the sermon the dean bore eloquent testimony to the character of the departed statesman.

We (*Pall Mall Gazette*) are told that the medical advisers of Lord Palmerston state that his death was solely caused by his imprudence in driving out with out a greatcoat, and with not even an under waistcoat.

There is a rumour that Lady Palmerston will be created a peeress in her own right, with remainder to

her sons by her first husband. Since her bereavement Lady Palmerston has received the kindest consolations from imperial and royal quarters, and has not been unacquainted with the spontaneous expressions of sympathy and condolence which have emanated from all parts of England. Her ladyship will not return to town until next week, and then not to Cambridge House, another residence being in course of preparation for her ladyship.

The *Paris Moniteur* says:—"Her Majesty the Empress has addressed in a private letter expressions of condolence to Viscountess Palmerston."

On receiving the official notification of Lord Palmerston's death, the King of Prussia requested the English Ambassador to convey his sympathies to Queen Victoria at the loss her Majesty had sustained by the death of her Prime Minister. Her Majesty, in reply, instructed the English Ambassador at Berlin to express her thanks to the King of Prussia for this mark of his sympathy.

Lord Palmerston formed one of Mr. Spurgeon's congregation at the Metropolitan Tabernacle on one of the Sunday mornings of the past summer, and his lordship had an interview with Mr. Spurgeon after the service, leaving a handsome donation with the pastor for his college.

Lord Palmerston's death is the fifth occasion in a century on which a Prime Minister had died in office. Lord Rockingham died as Premier in 1782, Pitt in 1806, Perceval was cut short by the hand of an assassin in 1811, and Canning died in possession of the same office in 1827.

The *Scotsman* has the following interesting reminiscences of the deceased statesman:—

CARRYING A PRIME MINISTER'S UMBRELLA.—Lord Palmerston always came down to the House in his carriage at half-past four o'clock, partly to avoid recognition from the idlers about Westminster Hall, and also because he was busily engaged all the morning until the House met. A greatcoat and a stout umbrella were brought down in the carriage for the walk home. A Cabinet Minister tells an amusing story about this umbrella. The House was counted out early one summer's evening, and, as their way home lay together, he offered Lord Palmerston his arm. The offer was accepted. As he was the younger man, he offered to carry the summer overcoat. The Premier thanked him, but declined to take it off his arm. The Minister then insisted on carrying the umbrella. It was a very stout useful umbrella, well known in and about the House of Commons, quite Sairey Gampish indeed in its outline and proportions—a sort of gig umbrella raised. In Lord Palmerston's hands it passed without notice. But the smarter and younger Cabinet Minister was painfully conscious, first, of the attention it excited, and, secondly, of its unusual and inconvenient weight. He could compare it to nothing but a good thick blue-book tied to the end of a stick. Up Parliament-street, through the Horse Guards, and up the steps at the foot of the Duke of York's column, they walked together, the umbrella seeming to get uglier and heavier at every step. The stout old Premier would have used it as a walking-stick, and flourished it as a drum major wields his baton. In his colleague's hand it was so much dead weight. He declares that he never was so glad to get rid of anything he had been entrapped into carrying, and that, whenever he gave Lord Palmerston his arm again in the street, he was particularly careful not to offer to carry his umbrella.

LADY PALMERSTON.—If the rumour be true that Lady Palmerston is to be created a Peeress in her own right, with remainder to her eldest surviving son, the title will be inherited by one who always manifested to the deceased statesman the attention and duty of a son, and who was regarded with filial tenderness by him whose remains he followed to the tomb, although not as chief mourner. Lord Palmerston has made Mr. W. Cowper his chief executor, and it is said he has bequeathed to him the family mansion and estate of Broadlands on the death of his mother. Lady Palmerston at her death will have estates of her own to bequeath, and if the Queen should see fit to continue the title, the fourth Lord Palmerston will have estates and property sufficient to maintain the honours of the Peerage.

THE PREMIER AND THE PRINCE CONSORT.—Lord Palmerston foresaw, and declared to a friend, that the death of the Prince Consort would double his labours and responsibilities. He knew better than any man the public loss the Queen and the nation had sustained in the transaction of public business. Now that the grave has closed over both, it need not be concealed that coolness and differences existed between them, which at one time threatened a scandal. The Foreign Secretary, while in the full glow of his Parliamentary triumph in 1850, fell under the displeasure of the highest personage in the realm, and received a severe rebuke in the shape of a well-known memorandum on the transaction of business between the Crown and the State. Lord Palmerston, as a gentleman and a loyal subject, was of course incapable of offering a slight to the Queen, and the accepted version at the time was that he had only intended to rebuke an unconstitutional backstairs influence with the functions of a responsible Minister of the Crown, which had at length become intolerable. His neglect in replying to the Queen's demand for an explanation, and the sending off a certain important despatch to Lord Normanby at Paris, without previously obtaining the sanction of her Majesty, were not, it was said, intended as slights to the Queen, but were marks of distrust of the interests and intrigues of German cousins and connections, and the backstairs influence of German secretaries. Lord Palmerston, with great magnanimity, went out of office without justifying himself in the eyes of the country; but Mr. Monckton Milnes, now Lord Houghton, a personal friend of Lord Palmerston, gave the House, I remember, a hint of the real state of affairs, when he said that there was much behind the Premier's statement which was not expressed, and of which Lord John Russell himself was perhaps hardly conscious. Lord Palmerston, when he held the seals, always knew what was going on in Foreign Courts, and he had probably learned more than he chose to tell either to the Court or Cabinet. The Queen and Prince could not be insensible to Lord Palmerston's magnanimous conduct. He lived to gain the entire love and confidence of both, and he learned in turn to appreciate

more correctly the thorough English spirit which the Prince Consort manifested in everything relating to our foreign relations.

Court, Official, and Personal News.

Queen Victoria, the Royal family, and the Court arrived at Windsor Castle from Balmoral on Saturday afternoon.

The Crown Prince and Princess of Prussia, with their youthful family, arrived at Gravesend on Saturday afternoon, in the royal yacht Osborne, after a very tempestuous passage. They were met at the Waterloo terminus by the Prussian Ambassador and the Countess Bernstorff, and conveyed to the Embassy, Carlton House-terrace. Their youthful family went to Windsor Castle, according to previous arrangements. On Sunday their Royal Highnesses visited her Majesty at Windsor Castle. In the afternoon they attended Divine service at the Chapel Royal, St. James's. In the evening they dined with the Prince and Princess of Wales at Marlborough House, and this day they proceed to Windsor on a visit to the Queen.

The Prince and Princess of Wales left London on Monday to visit the Earl of Derby at Knowsley. They arrived at Knowsley about twenty minutes past five o'clock on Monday afternoon. The dinner party in the evening was private.

The Prince and Princess of Wales will, according to present arrangements, arrive at Sandringham on Friday.

Sir Charles Crompton, one of the judges of the Court of Queen's Bench, whose retirement on account of declining health was announced a few days ago, died on Monday morning. Sir Charles was seventy-three years old, and was elevated to the bench in 1852. Mr. Lusk, Q.C., who is to succeed him on the bench, was sworn in on Monday.

It is said that the Prince of Wales will before long go to Ireland, and take up his quarters at Kilkenny Castle to enjoy a month's sport with the celebrated Kilkenny Fox Hunting Club.

Professor Macon, who has been appointed to the chair of Rhetoric in the University of Edinburgh, was entertained at a dinner at the Freemasons' Tavern on Saturday evening. Mr. Stansfeld, M.P., presided. A large number of literary celebrities were present.

M. Louis Blanc was married at Brighton, last week, to Mdlle. Christina Groh.

Mr. Gladstone arrived at Glasgow yesterday, and is the guest of the Lord Provost.

Miscellaneous News.

A WINTER CRUISE.—Two or three weeks ago a lady left Granton for Wick in the Prince Consort. From the heavy sea running the steamer passed Wick, and the lady went on to Shetland. On returning the vessel was again compelled to pass Wick, and this unfortunate passenger was landed again on the quay at Granton.—*Orkney Herald.*

INFANTICIDE.—At the Central Criminal Court, on Wednesday, the young woman who was charged with murdering her infant at the Charing-cross Hotel, under the most horrible circumstances, was tried before Mr. Justice Keating. The evidence having been fully detailed, the jury found the prisoner guilty, not of murder, but of concealing the birth, and she was sentenced to only eighteen months' imprisonment.

THE TEMPERANCE MOVEMENT.—The United Kingdom Alliance held its twelfth annual meeting in Manchester on Wednesday, the business taking the form of a breakfast in the drawing-room of the Free-trade Hall, afterwards a council meeting in the Assembly-room, and in the evening a public meeting in the large room. The last was a great success, the room being filled, and Sir George Peabody, Bart., officiating as chairman. One speaker announced that 29,000*l.* had been raised to carry on the operations of the Alliance, and the guarantee fund was now fixed at 50,000*l.* Sir W. C. Trevelyan and Mr. Whitworth, M.P., for Drogheda, each subscribed 3,000*l.*, and Sir Wilfrid Lawson 2,500*l.*

UNIVERSITY EDUCATION FOR WALES.—A meeting was held at Liverpool on Tuesday night, in promotion of the movement for establishing a University for Wales. The attendance was large and influential. It was argued by Dr. Nicholas, one of the deputation, that University facilities were needed to put the Welsh people upon an equality with the English; that Wales was the only country in Europe destitute of the means of the highest knowledge; and that the schools in Wales were less important, as compared with the population, than they were a hundred years ago. What they were seeking was—in addition to the schools they now had being considerably improved, as they hoped they would be—to establish two first-class colleges, one in North Wales and the other in South Wales. They would require two large buildings, which would cost a considerable sum, probably 30,000*l.* each or more, and about ten or twelve professors. They proposed raising for this work 50,000*l.* from the Principality itself. Their conviction was that unless they made an effort and showed that there was an earnest desire on the part of the people of Wales for these institutions, the condition of Wales would be the same for the next hundred years to what it had been during the past hundred. Mr. Hugh Owen, of the Poor Law Board, next addressed the meeting. He said of the 50,000*l.* they ought to raise by voluntary contributions, they expected to obtain 5,000*l.*, in sums varying from 500*l.* to 1,000*l.*

each; about 10,000*l.*, in sums varying from 100*l.* to 500*l.*; 5,000*l.*, in sums from 25*l.* to 100*l.*; 5,000*l.*, in sums from 5*l.* to 25*l.*; and 25,000*l.* sums from 1*l.* to 5*l.* In the course of next year they expected to commence one of the colleges, and the beginning of the work would be some evidence to those who contributed that they were in earnest about it. When they had built suitable premises for two colleges, they expected to have a considerable surplus, which would go in part to the maintenance of the colleges. In addition to that help they would look to the Government for an annual grant, and also for payments from the young men who were to receive education in these colleges; but they would take care to make the payments required from the students as light as possible, in order to make the institutions available to the middle classes in Wales. Other gentlemen also addressed the meeting.

PRESENTATION TO MR. JAMES ROBIE, EDITOR OF THE "CALEDONIAN MERCURY."—On Friday afternoon a public testimonial was presented to this gentleman in Macgregor's Royal Hotel, Princes-street, Edinburgh. Mr. Duncan M'Laren, M.P., presided, and there were present a large number of the leading citizens. In a very flattering speech, the chairman presented Mr. Robie with a cheque for 700*l.*, and a service of plate to Mrs. Robie. The latter bore the following inscription:—"Presented to Mrs. Robie, with a silver tea service, in commemoration of a gift of 700*l.* to her husband, James Robie, Esq., Editor of the *Caledonian Mercury*, by nearly five hundred gentlemen—some in consideration of their personal regard for him, others in token of their approval of his honest, persevering, and able advocacy of such important subjects as Constitutional Government, the Amity of Nations, the Rights of Christian Churches, Anti-Slavery, Free Trade, Just Taxation, Parliamentary, Municipal, and Social Reform, and every other question bearing upon the great principles of Civil and Religious Liberty.—Edinburgh, Oct. 27, 1865." Mr. Robie suitably acknowledged the present. Sir David Brewster moved a vote of thanks to Mr. M'Laren for his kindness in taking the chair, and similar compliments were paid to Messrs. Francis Richardson, chairman of committee; Andrew Fife and James Gulland, joint treasurers; and Thos. Knox, honorary secretary, for their exertions in bringing the testimonial to so successful a close.

LITERARY INTELLIGENCE.

THE GLOBE SHAKESPEARE.—We understand that Messrs. Macmillan have completed the sale of 50,000 copies of this unrivalled edition of our great poet within twelve months.

Messrs. Macmillan and Co. announce a "gem edition" of "Sonnets and Songs," by William Shakespeare; also, "Essays on Art," including essays on Mulready, Dyce, Holman Hunt, and Herbert, by Francis Turner Palgrave; "Romances and Minor Poems," by Sheriff Bell; a new edition of Lady Chatterton's poem, "Leoline," printed on thick toned paper, with title and frontispiece engraved by Jeans; "Alice's Adventures in Wonderland," by Lewis Carroll, with illustrations by John Tenniel, engraved by the Dalziel Brothers; a reissue of the "Statesman's Year-Book"; and a book which is likely to attract considerable attention, "Ecce Homo; a Survey of the Life and Work of Jesus Christ," in two volumes octavo. We understand the same publishers have in preparation a new novel by Professor Kingsley, entitled, "Hereward, the Last of the English"; also one by his brother, Mr. Henry Kingsley, entitled, "Leighton Court." We also notice that the Hon. Mrs. Norton will commence a new novel in the January number of *Macmillan's Magazine*.

Among Messrs. Jackson, Walford, and Hodder's announcements are:—M. de Pressensé's promised work, "Jesus Christ: His Era, His Life, His Work"; "Daily Readings for Family Worship; with remarks explanatory and practical," by the Rev. W. F. Hurndall, M.A., Ph.D.; and for young people:—"Old Merry's Annual," being the first volume of "Merry and Wise"; and Mrs. Webb's new story, "Benaiab, a Tale of the Captivity."

Mr. Elliot Stock announces, among other works, "Calls to the Cross," a series of discourses by Arthur Mursell, of Manchester.

Mr. Moens' narrative of his capture and captivity by the Italian brigands is announced for publication by Messrs. Hurst and Blackett.

PILING UP THE AGONY.—Two of the London papers describe portions of the musical service on the occasion of Lord Palmerston's funeral, in the following "magnificent" language:—"First there came a low, deep cry of sorrow, breaking upward into a softer and lighter melody that seemed to flutter in mid-air like the singing of infinite angels; and then there suddenly crashed upon this delicate music the stormy dissonance of human grief."—"At this moment of dissolution and separation it seemed as though the whole framework of the cathedral was beginning to sob and heave with some oppressed yet tremendous emotion; as though the very pillars of stone, that had stood the brunt of neglect and violence and civil war and unbelief for eight hundred years, were rocking too and fro. But it was only the organ, now rumbling, now muttering, now dimly sighing, now gustily groaning, and at last bursting forth into the full and fearful majesty of the 'Dead March in Saul!'"

Literature.

EDWARD IRVING'S "COLLECTED WRITINGS" AND "MISCELLANIES."*

When the nephew of the late Edward Irving undertook the editorship of the now nearly completed edition of that great preacher's works, it was with the purpose of making "such a collection of his writings as may fairly exhibit his 'great powers of oratory and thought.' That purpose has been most perfectly accomplished in the volumes of which the fifth, and the last according to the original plan, is now before us. But we cannot wonder that a very general desire should be expressed for the reproduction of more of Irving's prophetic writings than these volumes contain. They are so important to the character and life of the man, and so simply indispensable to a knowledge at first-hand of the religious movement or tendency he originated, in whatever light that movement may be regarded or however estimated, that both those who have sympathy and reverence for his prophetic interpretations and prophecies upon prophecy, and those who are interested in them only as pieces of literature and as part of the religious history of the times, must be equally desirous of preserving at least the more representative productions of the author on such subjects. We therefore learn with pleasure from Mr. Carlyle that a "supplementary volume" will be issued, containing "The Last Days"—a discourse on "the evil character of the times"—(originally published in 1828, and reprinted, we believe, some fifteen years ago,) together with the "Preliminary Discourse to Ben Ezra's Commentary of Messiah in Glory and Majesty," a translation of which book was brought out by Irving in two volumes in 1827. In expressing thus our satisfaction, we must add, that surely there will be, not merely an occasional demand such as we have seen in one or more of our contemporaries, but an entirely unanimous desire that those wondrous pieces of rhetoric on "Judgment to come," in which the pomp and grandeur of Irving's oratory have become more familiar to readers of this day than in all his other writings, should form another "supplementary volume" for the completion of this edition of his works.

If it had been but a selection of the author's works that Mr. Carlyle had proposed to himself, he could hardly have omitted the treatise which forms the greater part of the present volume,—"The Doctrine of the Incarnation Opened." It was for the opinions on the human nature of Christ unfolded in this work that the General Assembly deposed Irving from his ministry in the Church of Scotland. If we admit that orthodox theologians justly charge this treatise with palpable doctrinal errors, we shall yet but join the company of all sound-minded divines if we hold that the dogmatism and the scholastic speculation that marked the development in this controversy of the orthodox opinion, was about as far from being Scriptural and rational as the rash and perhaps heretical view of the rhetorical theologian. Mr. Carlyle has not reprinted the controversial pieces that were called forth by the reception given to this treatise; but has given, in an Appendix, the preface to a later publication on "The Human Nature of Christ," in which, as he says, Irving "states with singular 'clearness the substance of the controversy, and 'guards himself against misconception'; and from which we shall extract a few sentences, as a guide to the scope and spirit of the 'Doctrine of the Incarnation,' for those to whom Irving's views may not have been directly presented.

"It is necessary to inform the reader, before entering upon the perusal of this tract, that whenever I attribute sinful properties and dispositions and inclinations to our Lord's human nature, I am speaking of it considered as apart from Him in itself. I am defining the qualities of that nature which He took upon Him, and demonstrating it to be the very same in substance with that which we possess. To understand the work which He did, you must understand the materials with which He did it. The work which He did was to reconcile, sanctify, quicken, and glorify this nature of ours, which is full of sin, and death, and rebellion, and dishonour unto God. The most part of those who are opposed to the truth agree in this; but differ from us in maintaining that the substance of human nature underwent a change in the miraculous conception. We maintain that it underwent no change; but was full of fellowship and community with us all his life long, and was not changed but by the resurrection. We hold that it received a Holy Ghost life—a regenerate life in the conception; in kind the same which we receive in regeneration; but in measure greater, because of His perfect faith: which perfect faith He was enabled to give by being a Divine person, of one substance with the Father. The things, therefore, which we maintain, are, that as Adam was the perfect man of creation, Jesus was the perfect man

of regeneration: perfect in holiness, by being perfect in faith; perfect in faith, though all the created universe strove to alienate Him from God; and prevailing to believe in the Father, against the universe, through the divinity of His person; which was thereby proved to be uncreated, and above creation, by prevailing against a rebellious creation, with which He clothed Himself, and under whose load He came. And we further maintain that there is no other way of seeing His divinity in action, save by this only, that His union with the Father by faith stood good against the whole creation, and prevailed to draw creation out of the hands of its oppressors back again, and to reconcile it unto God. All which is a dead letter, a fiction, a folly, if so be that His creature nature was not part and parcel of the fallen and rebellious creation, in reconciling which He reconciled all. This is the substance of our argument—That His human nature was holy in the only way in which holiness under the fall exists or can exist, is spoken of or can be spoken of in Scripture—namely, through inworking or energising of the Holy Ghost; not from the Holy Ghost mixed up with either the substance of body or soul—which is to confound Godhead and manhood—but by the Holy Ghost, under the direction of the Son, enforcing His human nature, inclining it, uniting it to God; even as the devil, likewise a spirit, without mixing in it, did enforce it away from God. And thus doth Christ in the salvation of every sinner resist, overcome, and destroy the devil's power and work."

It is most appropriate, and, indeed, necessary, for the complete representation of the mind of Irving, and for the full intelligibility of the facts of his life, and of the origination of the church which has popularly borne his name, that this volume should include the pieces severally entitled, "The Church, with her Endowment of Holiness and Power," and "On the Gifts of the Holy Ghost, commonly 'called Supernatural.'" We have thus the most definitely characteristic of the author's views brought together; and theological students, while differing widely from Irving, and amongst themselves, will probably find this volume of his writings the most attractive, and the one to which they most frequently recur. If Mr. Carlyle had here finished his task, we should have congratulated him, and expressed our thanks; but, as he has promised us something more, and we hope will be induced to go beyond even that promise, we reserve general commendations till the completion of his labours.

The volume which we have coupled with the fifth of the "Collected Writings," and which is called simply "Miscellanies," consists of selected passages from the five volumes edited by Mr. Carlyle, with references to the volume and page whence they are taken. It is divided into sections, headed respectively, Ethical, Social, Doctrinal, Practical, Historical and Prophetic, Missionary, Scripture Portraits, Critical—the last four extending to but a few pages each. It is by such a volume as this, we are inclined to think, that Irving will come to be widely known to general readers; and will make his enduring contribution to the popular religious thought and to personal edification. There are passages of a purely theological character which we think display profound wisdom, and are models of clear, strong, living utterance. There are practical and ethical "sayings" that are as gold and rubies and diamonds. But we must not conceal the fact that the "doctrinal errors" of Irving are to be found in these miscellaneous extracts; and that certain views of the Incarnation and Atonement, and of baptismal regeneration, are here presented, which are little likely to find favour in the evangelical churches, will somewhat restrict, and perhaps ought to restrict, the circulation and use of the book. Yet it was due to Irving—to one whose spirit was so prophetic-like, whose convictions were so intense, and whose testimony was borne so resolutely and devoutly—that he should be exhibited truly and fully, as a thinker and religious counsellor, in any such miscellaneous selection from his writings,—it would have been a sin against so great a memory, a wrong to the whole force and impress of his character and life as a servant of Christ, had there been any suppression of what he held to be truths vital to personal holiness and to the growth of the Church in grace and in power. While, then, we ourselves should make a discriminating use of the book amongst those whom we would instruct or edify, we entirely approve the principle of its compilation, and welcome it as fitted in a very remarkable manner to quicken genuine and deep religious feeling, and to impart earnestness and force to the religious life.

EUGENIE DE GUERIN.*

Eugénie de Guérin, the amiable, sentimental, mystical recluse, the devoted and self-sacrificing sister, the highly gifted woman, the beautiful example of modern Catholic saintship, has already been introduced to English readers by a critic in the *National Review*, and by Mr. Matthew Arnold, both of whom have been sufficiently fervid in their admiration. We have now before us an English translation of her remarkable

Journal of Eugénie de Guérin. Edited by G. S. TREBUTIEN. London: Simpkin, Marshall and Co.

journal, which, whatever be its defects, has the rare merit of giving us a faithful picture of the woman herself. It was written solely for the much-loved brother who was to her her other self, and during her lifetime its sacred confidences were not unveiled to any other eyes. "This," she says, "is not for the public, it contains my 'inmost thoughts, my very soul, it is for one.'" There is manifestly not the slightest idea, therefore, of parading her own experiences, and the whole wears an appearance so perfectly natural that it is impossible to suppose that anything has been done for mere effect. She has a notion that at some distant interval it may be interesting and even profitable for her to turn back and study herself as she was in the days whose incidents and feelings she records. "On reopening 'this book, and reading some pages of it, it occurred to me that in twenty years, if I lived 'as long, it would be an exquisite pleasure to 'read it, to find myself once more here, as in a mirror that should retain my youthful features.'" It is in obedience to a resistless craving of her nature that she writes. Shut up in the solitudes of the Cevennes, where she meets none with whom she can sympathise, she yearns for some kindred spirit to whom she can pour forth her soul; and the journal in which she thus chronicles all her varying emotions is to her the link which binds her to the brother on whom she has expended all the wealth of her affection. "Writing is my 'sign of life, as flowing is that of the fountain. 'I would not say it to others, it would appear 'such folly. Who knows what it is, this effusion 'of my soul, this want of pouring itself out before 'God and before some fellow creature? I say some 'fellow creature, for it seems to me that thou 'art there, that this page is thee, and God, it 'seems to me, does listen to me, nay, answers me 'in a way that the soul hears, and that cannot 'be communicated."

The journal everywhere bears that stamp of simplicity and truthfulness which such language would prepare us to expect. Some of its details are sufficiently trivial and wearisome; many of its confessions reveal an amount of superstitious credulity which seems hardly compatible with the intellectual clearness and force indicated in other passages; the ideas of God and the service we owe Him, of life and its duties, of the world and the relations in which we stand, are in our judgment fundamentally wrong; there is throughout an overstrained and morbid tone, but assuredly the book has the one merit of genuineness. It is truthful alike in its weakness and strength; truthful in the simplicity which sometimes borders on childishness, in the fidelity with which she records the most petty circumstances of daily life, and notes their bearing on her own spiritual development, in the *naïveté* with which she avows her own faith in traditions so puerile that they might have staggered even a mind thoroughly subjugated by the power of priestism; but truthful also in the lofty utterances of pure devotion which she sometimes pours out, in the strivings after an exalted though very mistaken ideal of piety, in the evident desire to surround herself at all times with an atmosphere of religious thought and feeling, and above all, in her intense and sometimes overwhelming anxiety relative to the spiritual condition and destiny of her brother, who appears to have been, to some extent at least, influenced by the rationalistic tendencies of the time. Hers was assuredly a beautiful, loving, devout soul, narrowed and warped by the peculiar circumstances of her training and life, perverted by the teachings of the Church of which she was so faithful and unreasoning a devotee, abandoned too much to a dreamy self-contemplation, which induced mistaken thoughts of God and led her to set up a low and false standard of goodness; but yet full of lofty aspirations and kindly sympathies, and seeking after the right, though evidencing the essential falsehood of the system she had embraced by the weariness and dissatisfaction with which she turns back upon herself, and the mournful accents in which she confesses her own *ennui*. The devotional sentiment, often expressed in language full of poetic beauty, is sure to give this journal a charm for many, especially for those who are disposed to accept the priestly conception of the "religious life," and to regard all activity, even though in service for Christ's glory, as indicating a lower type of spiritual excellence than that which is attained by the ascetic recluse. But it is on this very account the more dangerous. Eugénie de Guérin, with all her high qualities, is a warning rather than an example, as showing how far a noble nature, intensely earnest in its convictions and pious in its aims, was prevented from attaining the secret of the true spiritual peace and power by the influence of doctrines which substituted the diseased fancies of human superstition for the plain practical teachings of the Gospel of Christ. The religion which is to bless the world, and so to bring back a blessing to the

*The Collected Writings of Edward Irving. In Five Vols. Vol. V. Edited by his Nephew, the Rev. G. CARLYLE, M.A.

Miscellanies. From the "Collected Writings" of Edward Irving. London: A. Strahan.

Christian soul, must not be that which dwells apart from men, teasing and perplexing itself with questions of casuistry which it can never solve, but by which a more healthy spirit would not be disturbed, roaming to and fro through the "chambers of imagery" in its own heart, and ever finding materials for a remorse and self-reproach which paralyses all its power, and drawing dark and gloomy pictures as dishonouring to God as they are fatal to the peace of the soul itself, but that which, regarding the Master Himself as its exemplar, is content to take its place in the haunts of men, seeking to elevate the common things and sanctify the secular concerns of daily life, and ever intent upon doing good. That many bustling religionists who give themselves little time, and have still less inclination for quiet self-scrutiny, would be infinitely the better for the infusion of a little of that contemplative temper which is here exhibited, we fully believe; but unfortunately, there is no spirit which is more prone to run to excess, especially in the female mind, and if we are to choose between the extremes, we would certainly prefer that of the untiring worker to that of the sentimental dreamer, as the least enfeebling to individual character, and the least pernicious in its influence on the church and the world.

In writing thus we are far from being insensible to the beauties of this journal—beauties which are rendered all the more striking by the charm of the style. It would hardly be possible, indeed, to be introduced into such intimate communion with a soul so full of pious sentiment and affectionate feeling, without finding something to admire and something by which to profit. The very character of the life which Eugénie de Guérin passed, so different in all its features from that to which we are accustomed, so unrestrained by the artificialities of society, so isolated, and as the consequence, almost constraining her to seek communion with nature and her own heart, gives to the journal a special element of interest and instruction. Taking hold of a nature so much in sympathy with its own traditions and tendencies, casting its influence over all her poetic fancies, twining itself around all her associations and affections, Popery has exhibited in her one of the purest types of spiritual life it is fitted to produce, and in it has revealed its own weakness. The most beautiful features of her life were not the fruit of its distinctive teaching, but, on the contrary, were marred and disfigured by the effects which it had produced. The sincere desire to please God, and the anxious effort to bring her whole life under the power of religion, the exquisite susceptibility to the spiritual lessons of nature, the tender and loving care for the children of affliction, the undying sisterly affection which awakened such anxious concern for her brother's eternal safety, are qualities which would have been developed by any religious system which had retained the first principles of the Gospel. Very willingly would we linger on those finer traits, adducing at the same time some instances both of that clear intelligence which not unfrequently enables her for a time to shake off the fetters of her system and of those mingled qualities of accuracy and richness which give her style so much beauty. But we feel it the more necessary to point out that the special results of her Romish training and faith are to be found in the strong vein of superstition which, despite Mr. Arnold's dictum to the contrary, we find running through her opinions, in that degrading conception of God from which, unfortunately, Protestantism has not thoroughly freed itself, but of which Popery is the true parent, and in that abject submission to priestly authority so unworthy a soul of her noble power.

How difficult, for example, is it to comprehend how a mind of so much grasp could harbour a delusion like the following: "The picture, torn 'as it is, I have always a value for, because I have always seen it there, and that when a child I used to go and say my prayers before it. I remember to have asked many favours from the holy image. I used to state all my little griefs to that sad figure of the dying Saviour, and always I found consolation. Once I had spots on my frock that distressed me greatly for fear of being scolded about them; I prayed my picture to make them disappear, and they disappeared. How this gracious miracle made me love the good God! From that day I believed nothing impossible, to prayer or to my favourite image, and I asked it for whatever I wanted; once that my doll might have a soul; but on that occasion I obtained nothing. Perhaps it was the only one."

That a child, educated in the full belief of Romish dogmas, should entertain such notions, is not very marvellous, but that they should survive the matured development of reason, especially in the case of one possessed of so much

intellectual power, and should be recorded as though there was in them nothing incredible, and as though they still retained all their former hold, is certainly remarkable. Nor is this the only example, for it would be easy to find other instances scattered over the book. Yet in the face of them Mr. Arnold tells us of the "freedom from superstition which shows itself in all 'her religious life.'" It is true that her Mariolatry is not very conspicuous, and that in many of her expressions of devout feeling, she writes in a strain which is at variance with many articles of her creed. But superstition appears not only in her adherence to special Popish tenets, but quite as much in her notion of God. Thus we find her in one place mourning over the time spent in writing as wasted, adding, "I will give myself this pleasure; if a scruple returns I will put the book by at once. But 'the good God may, perhaps, be less strict than my conscience, and forgive me this small 'pastime.'" We might also refer to her notions on Confession, in which she tells us that faith makes the Father Confessor "in very deed 'God and Father to us'; but, perhaps, we have already said enough to guard our readers against that indiscriminate admiration which so many seem disposed to accord to a book which is saturated with the influence of Popery, and which, if it exert any power at all, is calculated to nurture only a feeble and unhealthy form of piety.

FIREPLACES AND SMOKY CHIMNEYS.*

There are very few householders of the middle-classes who have not, we fancy, reason to regard as a friend and a benefactor the person who will tell them precisely what to do to remedy smoky chimneys, and to improve the domestic fireplace, both as to economy in the consumption of fuel, and as to the increase of heat at a moderate distance from the grate. Most people know now-a-days that large openings into the chimney, and the use of metal for the sides and backs of the grate, are not to be approved; and the register, and the sham-register, and fire-brick, and so on, have a proper reputation with people in general. But there can be no doubt that alike amongst those who build and those who tenant houses, there are but vague notions on these things; and that the first principles of the consumption of fuel, the radiation of heat, and the conveyance or destruction of smoke, are carelessly applied, or are ill-understood.

In the case of our cottagers the matter is far worse than with the middle-classes. Perhaps little could be done to amend things in those lumbering, rickety, wretched old lane-side cottages which we poetically call the "homes" of our peasantry in rural districts. We speak of new erections intended as dwellings for the poor (which do not often conform as yet to the "model cottage" of our philanthropists), when we say, that the desire of cheapness of construction leads to the adoption of arrangements and materials which make it inevitable that the cottager's fire shall be comparatively the most costly in the land, and his fireside the least comfortable. What can be expected?—when builders and landlords in these rural districts resort only to the limited stock and the more limited knowledge of country shopkeepers, and those of our large towns, to stoves that have fixed patterns that can be produced by tons of thousands, to look pretty well as to cost "the lowest figure." What can be expected?—when families in the higher classes can in general neither secure from those who build for them, nor choose for themselves, anything better than bad castings, of pretentious pattern, with large absorbing surface, with aplays ingeniously contrived for the radiation of the heat between themselves solely, and with eight inches by four of fire-brick at the back to delude one into the belief that all is done on the most approved principle.

Mr. Edwards, a gentleman who has the requisite knowledge and experience, has rendered a great service to our home comfort—we can account it nothing less—by the publication of two works, which have now reached a second edition, on these matters. One is a pamphlet on "Smoky Chimneys," in which he investigates all the causes of that intolerable nuisance, finds them to be fifteen in number, partly arising from the imperfect construction of the chimney, and partly from the character of "the stove-grate" ordinarily employed, and states in each case, in few words and clear, the methods that may be resorted to with a certainty of cure or prevention. There is no reason why there should be a smoky chimney in any house; and what an approach shall we not have made to a domestic millenium when neither "down draught" nor the "external brickwork" causing variations of temperature in the chimney, nor gaping openings that demand "to be reduced," nor any other form of heresy in chimneys, shall continue to plague us. The other work of Mr. Edwards contains an examination of all the prin-

icipal forms and arrangements of the "fireplaces" that have been devised since the days of Count Rumford; and presents such facts and considerations as really make it an easy matter to determine what are the leading principles which should guide us in the construction or in the selection of our fire-grates. He has also searched the Patent Office, and has both ascertained that all the principal improvements made in grates have never been patented, and satisfied himself that the operation of the Patent laws is injuriously obstructive and at the same time largely resultless.

It only remains to add, in the author's own words, that he does not suggest "any elaborate contrivance by which a certain economy would be gained, at a cost that would render such an advantage dubious; but explains the principles that are of general application, that may enhance the comfort of the labourer in his cottage, of the studious man in his library, and of the lady in her drawing-room,—that should be understood wherever a coal fire is used, and that would long since have been established, but for the general inattention of those persons who are usually depended upon for supplying the public, to do anything more than meet what is called the public demand." We see that Mr. Edwards has been so fortunate as to secure the approbation of journals that in respect of such subjects may be called professional. We recommend strongly to all whom they concern these well-informed, concisely written, and valuable practical works.

BRIEF NOTICES.

The Wife's Trials. A Tale. By the Author of "Cam-pion Court," "Lottie Lonsdale," "The Lillingstones," "Millicent Kendrick," &c. &c. Third Edition. (London: Virtue, Brothers, and Co.) That this tale should have reached a third edition we are not surprised, for it is far above the general run of those lackadaisical novels, whose name is "Legion." It does not owe its acceptance to any conjuring up of the horrible, nor is it at all of the sensational hue. There are no murders, nor any ruffian deeds of darkness, nor does any mysterious personage glimmer like a ghost through the pages till the last chapter of revelation comes. The plot, the scenes, the incidents, and the final issue are well-conceived and natural, and the reader is carried on from the opening to the closing scene with much interest, and probably not without profit. Lillian Grey, a bright, beautiful, and lovable girl, imaginative and hopeful, a delighted reader of poetry and the higher-class novels, unversed in the ways of the world, and somewhat lacking in the soberer, more homely virtues, is wooed and won by the heir of "Hopelands," much to the anger and disdain of his stately parents and no less stately and very learned sisters, who regard the match as a *mésalliance*. The young "wife's trials" begin when—the happy honeymoon over—she goes to live for a few months, till she can enter on her own establishment, with the grand people, her husband's family, who are surfeited with dignity and science. Every day of these weary months she is made to feel that she is an intruder into a sphere above her proper rank, and to suffer from—

"The hint malevolent, the look oblique,
The obvious satire, or implied dislike,
The sneer equivocal, the harsh reply,
And all the cruel language of the eye."

Deliverance comes in the form of a home of her own in London, and soon her sister Eleanor, a self-seeking, pleasure-loving girl, visits her. This sister is Lillian's evil genius. She notices any little disagreement between the husband and the high-spirited wife, and prompts her to rebel, to have a *set* of her own, and be defiant to, and independent of, her "lord." Only evil comes of this, till one terrible night, when she is summoned from a party of pleasure which he had positively forbidden her to attend, to find her only child dying, seems to complete the estrangement between them. Basil Hope, the husband, runs recklessly into evil courses. The proud father from the "Hopelands," extricates his son from the hands of Jews and sharpers, and sends him and Lillian to rusticate in a mountain home near Penmaen-mawr. Lillian, free from the tutelage of her sister, and much impressed by the happy death of an old school-fellow, had already begun to live a new life, and in her Welsh home she strives nobly to win her husband from his ruinous habits and re-establish him in his father's favour. Her efforts are in vain, till he meets with an almost fatal accident on the mountains, when her unwearied love and care in tending him through a slow recovery at length subdues him. Ere the scene closes we see Lillian, happy in her husband and her children, loved and honoured by the grand people who once so despised her, reigning as mistress in the old family hall. The springing up and the growth in the soul of a worldling, of a childlike faith in Christ, and its power to sustain under life's trials, and to make beautiful with Heaven's light an early death, are very beautifully shown in these pages.

Share and Share Alike; or, the Grand Principle. By Mrs. ELLIS, Author of "The Women of England," &c., &c. (London: Jackson, Walford, and Hodder.) The winter is coming on, and the "Penny Readings" will soon begin again to attract their crowds of hearers. Those who have taken an active part in these gatherings, and our authoress among the number, who has had a large experience of this kind, have often been at a loss

* Our Domestic Fireplaces: a Treatise on the Economical Use of Fuel and the Prevention of Smoke. By FREDERICK EDWARDS, JUN. Second Edition.

A Treatise on Smoky Chimneys, their Cure and Prevention. By FREDERICK EDWARDS, JUN. Second Edition. London: Robert Hardwicke, 192, Piccadilly.

to find just the right thing to read, which shall be both excellent in itself, and appropriate in the circumstances. Mrs. Ellis, therefore, set to work to furnish something which shall meet the special need, and this book she now offers to those who, in the way spoken of, cater for the instruction and amusement of the public. Having had frequent conversation with working people on the inequalities of our social circumstances with regard to riches and poverty, and found how sore a point this is with many, she has endeavoured in this little book to lead them to learn for themselves many an important lesson in social economy which they would be very slow to learn from any formal lecture. Mrs. Ellis brings before us a number of the inhabitants of the village of Grumbleton, in the parish of Discontent, all of whom, that we may know them at once, have names expressive of their several characters. "Very decent people they were, only for a certain habit of grumbling which they had"; they could not bear to be always toiling and yet scarcely able to make both ends meet, while my Lord Easy, who never soiled his hands, rolled by in his carriage, and fared sumptuously every day. They wished that society could be reconstructed, so that all might "share and share alike." There being no hope of realising their golden dream in the old country, they went off in a body to one of our colonies, under the able conduct of "James the Just." What befell them there, and whether or not they found the grand principle which they went out into the bush to realise, a practical one, we are sure, any gathering at a "penny reading" would be much interested to hear. The idea of the book is a very good one, and it is easily and naturally worked out.

Egypt: Chapters from a Lady's Autobiography. Second Edition. (London: William Tweedie.) The autobiographer is not an Egyptologist, nor has her book anything more to do with Egypt than a tavern with the sign of the "Green Dragon" has to do with that interesting animal. The title is apparently assumed to signify the "house of bondage" of our social habits, from some of which, it is the authoress's earnest desire, that we should make a general exodus. Having suffered very much in earlier life from an excessive *embonpoint* which sapped all the vigour and joy of her life, and finding "the drug system" of no avail, she was at length induced by a friend to try a course of bathing, from which she derived so much benefit as to become quite a new woman. The authoress has consequently great faith in the regular use of the bath, especially of the Turkish bath, and very strongly does she recommend a far greater attention to thorough cleanliness than is usually considered sufficient. It is the authoress's firm belief that the Turkish bath might be a powerful agent in the reformation of the drunkard, and in the improvement of our physical nature generally; and with much confidence and hope she points to the Hydropathic Establishment of St. Ann's, Cork, under the superintendence of Dr. Barter, as a move in the right direction. The facts and the reasonings of these "Chapters" are well worth serious consideration.

Sabbath Storing. Two Prize Essays. (London: S. W. Partridge. Glasgow: Blackie and Son.) That there is an urgent need of money for the effective carrying on and extended extension of the various schemes of Christian enterprise, perhaps all who are in any way interested in Christian work will at once admit. This want, indeed, in one department of religious activity, has just recently been confessed and deplored at the conference of a distinguished body of our Christian brethren. The questions, "How to meet this want," and "What is the duty of individual Christians and of churches in this respect," though anxiously put and discussed by many, are set aside by others as inconvenient, or as not now calling for practical solution. To assist in arriving at right views on this subject, a gentleman, in the early part of last year, offered a prize of 30*l.* for the best, and one of 20*l.* for the second best essay which should "elicit the teaching of the New Testament generally on this important point, with particular reference to the precept contained in 1 Cor. xvi. 1, 2." Forty essays were sent in, out of which the adjudicators—Joshua Wilson, Esq., Dr. Angus, and the Rev. J. Ross—awarded the first prize to the Rev. Henry T. Robjohns, B.A., for his essay on "The Need and Method of Sabbath Storing for God," and the second prize to the Rev. George Fletcher, of Bury, for his essay on "The Obligation and Advantages of Sabbath Storing for the Lord." The titles of these two essays are mutually complementary, and the essays themselves, while differing in style and character, combine to present the whole subject fully and forcibly before us. In these essays the Jewish method of providing for the worship of God, and the collections for the "poor saints," several times referred to in the "Acts," and in the Pauline epistles, are brought prominently forward, that present duty may be learned by observing the spirit and action of the early church. It is maintained that money should be stored for God by all, periodically, proportionately to income, and as an act of worship; and that the offering should be devoted on the first day of the week. In asserting that the Scriptures, explicitly as well as implicitly, enjoin the duty of storing, Mr. Robjohns, while expressing high approval of Mr. Binney's work on "Money," regrets that in it "so small a space is assigned to the subject of systematic beneficence, and that he should say, 'As to the New Testament it is

"understood and admitted that it prescribes nothing 'but the duty, the importance of religious and benevolent contributions.'" In the following quotation from the first essay—so very different in its reasoning and tone from all the rest of the essay—we need not point out the undue harshness of its terms, nor its manifest fallacies. "This is the order in which claims are met: 'Self, [Family, God. The true order must ever be:—'God, others, self. The common practice is heathenish 'atheistic. Settle first what can be done for Jehovah 'and the honour of His kingdom. Then provide for 'the future. Finally, make up your mind to live upon 'the remainder. Do you object that you could not live 'respectably' upon this? Such an objection shows 'how far astray you are from right thought on this 'grave matter. 'Respectably?' You will not be 'asked about 'respectability' at the day of judgment; 'but whether you have fed the hungry,' &c. In both essays many instances, from actual life, of generous laying-by for God's service are given; and in appendices several schemes are drawn out which may serve as suggestions to those who would wish to act upon the plan proposed. It is considered that usually the amount stored should be trebled when the income is doubled. We may just add we feel quite to pity one poor little boy mentioned here, he reminds us so of certain generous children of one of Mr. Dickens's benevolent ladies. This lad is the son of a good man, exemplary for his beneficence; he had three pence a week for pocket-money, but only one penny could he use for himself, for 'every child was instructed to regard a portion of his weekly 'allowance of pocket-money as belonging to God, and 'on no account whatever to be applied to any other 'object."

The Pillar of Fire: or, Israel in Bondage. By the Rev. J. H. INGRAHAM, author of "The Prince of the House of David." Illustrated with Eight Engravings. (London: Virtue Brothers and Co.) Egypt, from the age of the Pharaohs until now, has ever drawn to itself the wonder of the civilised world. Its kings, and priests, and magicians, and mighty builders still keep their ancient charm to allure the learned of many lands to visit it for the study of its lore and its marvels wrought in stone. The frequent and close interweaving of its history with the inspired records of the Israel of God, hallowing, while it deepens, the interest which invests all things pertaining to the land of the mysterious Nile. To those who are unable to range through the library of learned works on Egyptian antiquities, we would commend Mr. Ingraham's book, as it brings before the mind a very vivid picture of the palmy days of the land of the Pharaohs, while the Hebrews groaned under bondage, and Moses was a prince versed in all the wisdom of the Egyptians, not yet knowing his high destiny. As the Waverley novels make the men and scenes of bygone ages of English and Scottish history lie before us, so "The Pillar of Fire" enables us more thoroughly to realise the splendour, the riches, and the strength of Egypt, and the manner of life of its princes and its people, of which the Bible gives us so many hints and sketches. Those who have read the author's former book, "The Prince of the House of David," will anticipate the form and style of the present, and will not wait for a recommendation before they enjoy the treat that awaits them. As, in that work, a young Jewish maiden is supposed to witness many of the most remarkable scenes in the human life of the Lord Jesus, and to write them to her father in Egypt, so, in this, Sesostris, a young prince of Phoenicia, is supposed to visit Egypt and to write to his Queen Mother in Phoenicia letters descriptive of the grandeur he saw, the events that were transpiring, and the great personages with whom he was on terms of friendship. The full descriptions of the vast and gorgeous palaces and temples, the avenues of sphinxes and colossi, the wonderful pyramids, the extent and glory of the great cities of On and Memphis and Raameses, almost overpower with a sense of a magnificence beyond the reach of human art. Remeses (Moses), the supposed son of Pharaoh's daughter now the Queen, is the hero of the book. His lordly nature born for command, his humility, his wisdom and learning and skill in arts and arms, and the love he bears the Queen, his supposed mother, are well presented. The scene where the Queen is compelled by the arts of the Prince Moeris to divulge the long-kept secret, that Remeses is of the race of the bondmen—and the revealing of this secret to Remeses, down in a vast chamber under the pyramids, by the magical power of the priests, causing a picture of all his life to pass before him, from the time when he was placed in the ark among the bulrushes, are beautifully shown. We are made, too, to look on the dismal plain where the sons and daughters of Israel toiled to make brick, and often died under their burdens or under the rod of their cruel taskmasters. Moses, too, sees their sufferings, and as their cries enter into his ears, thoughts arise, and a great trouble darkens his mind. One of the chief interests of the book is the revealing in the mind of Moses of shadowy memories and indistinct foretellings of the God of his fathers, which led him to look beyond the gods of Egypt and worship the One God who is a Spirit, and the high converse he holds with the Phœnician prince on subjects of greatest import. But we think our author takes too airy a flight when he represents Moses thus giving his thoughts on the form of the earth:—"That this world may be a globe, 'suspended in subtle ether, and in diurnal revolution

"around the fixed sun"; and "That this earth may 'prove to be a sphere, and in orbital motion, with its 'seven planets, about the sun; its annual progress in 'its circuit giving us seasons, its diurnal motion 'night and day." The book closes with the triumph over the drowned Egyptians, of the host of the Lord led by the pillar of fire and cloud. It is exceedingly difficult, in writing of an age and a country so distant from our own, to express oneself in due keeping with the spirit and circumstances of those times and scenes. We think Mr. Ingraham has, on the whole, well acquitted himself in this respect. We wish he had not, in an appendix headed, "A few words to 'the Egyptian student and to the critic," assumed so independent a position, and, with such an air of assurance, thrown down the gauntlet to any who may be inclined to question any point assumed by him.

Resolution; or, the Depth of Woman's Love. By S. L. COWPERTHWAIT, Author of "The Creation, 'a Divine Poem." (London: Simpkin, Marshall, and Co.) This book is so filled with the splendours and glories of wealth and rank, genius, talent, and learning, that we are dazzled and quite incapacitated for more than a glance here and there. The author is evidently a devout worshipper of the upper ten thousand, and a firm believer that each one of the golden constellation is a paragon of excellencies. Nothing so insufferably common as a poor man is ever hinted at, except, now and then, just to show off the exquisite benevolence of some marvellous lady, and as for the middle-class, they are spoken of only once, we believe, and then to be pitied. "If any class are deserving of 'sympathy, it is the middle-class of society; on them 'are showered rich gifts of intellect, but it is a struggle 'from morn to eve, from life till death, to earn a 'sorry recognition of their herculean labours." If anyone wishes to hear all about superlative lords and ladies, rich heiresses, born poets, and dashing dragoon officers, each and all of whom can talk "just like a book" about anything and everything in heaven and earth, we commend to them S. L. Cowperthwaite as an infallible instructor.

Uncle Sam's Visit: A Tale for Children. (London F. Pitman.) Uncle Sam is one of those rare, good uncles whom the young folks are always delighted to see, for in his pocket or portmanteau he generally has some present for them, he enters into their sports, from his lips some pleasing tale or fable, or words of kindness and counsel are always falling; and through all a noble purpose runs to lead his young friends into the way of Truth.

DR. ANGUS'S HAND-BOOK OF ENGLISH LITERATURE.

To the Editor of the Nonconformist.

DEAR SIR,—Absence from home and other causes have prevented me from seeing till last night your review of the "Handbook of English Literature." In a work containing some thousands of references to dates, titles, and facts, it is certain that there will be some mistakes; and no author of common sense will fail to avail himself thankfully of corrections. Some of the suggestions made I will note. The great majority, however, surprise me, and I must ask the liberty to make a few remarks upon them.

These suggestions divide themselves into two classes: those that treat of matters of fact, and those that treat of matters of opinion or taste. Of the latter I mean to say very little. I begin with the former, and for convenience sake take them in inverse order. A few are omitted because I accept your reviewer's suggestions; a few because I deem the questions raised unsuited for newspaper discussion.

1. The reviewer says that Coleridge did not at last "conquer the habit of opium-eating."

Mr. Gilman, the surgeon in whose house Coleridge spent the last years of his life, says he did; and Mr. Monti, Coleridge's latest biographer, speaks of "his gradual and complete emancipation from his almost life-long bondage, as bringing back somewhat of the peace of his earlier years" ("Universal Biography"). Nor can any one who is familiar with the more private records of Coleridge's feelings fail to give credit to these statements.

2. The reviewer says:—"It is not true that 'Kant's doctrine of practical reason was intended as an answer to the sophistry of Hume.'"

The phrase here used—"the doctrine of practical reason"—is the representative, as is well known, of a large theory, and of protracted inquiry; just as is "the Common Sense" of Beattie and Reid. That the whole originated in the scepticism which Hume's writings produced, and was intended by Kant himself to meet that scepticism, the ablest of Kant's critics maintain and Kant himself affirms. "Kant," says Chalybaeus in one of the best chapters of his History, "could not but feel that his own views were attacked and endangered by the speculations of Hume; and this induced him to trace the matter to its source." ("History of Speculative Philosophy," p. 36.) "To this course," says Morell, "Kant was incited by the sceptical writings of Hume, which he clearly saw would undermine the whole mass of human knowledge unless a deeper and sounder foundation were laid for it than the empiricism of the sensationalist school afforded." ("History of Modern Philosophy," I. 233.) Negative conclusions, he goes on to say, Kant established in the "Critique of Pure Reason," and then found "a positive ground for certainty for supersensuous realities in the 'Practical Reason,'" (ib. I. 250). In this view Dr. Cairns, one of Kant's latest critics, entirely concurs. "Kant," says he, "sought to outflank the scepticism of Hume," and adds that Kant himself "was awakened out of his slumbers by Hume's resolution of the casual law into the product of association and experience." He then goes on to show how far in Kant's view "pure reason fails and how practical reason came to his relief." (Cairns' art., "Kant," "Encyc. Brit.") Kant's own account of his inquiries is in com-

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plete accordance with these statements. It was published in England by Dr. Willich as long ago as 1789, and may be found in Stewart's "Preliminary Dissertation," (p. 193).

3. The reviewer quotes two lines and a half about Nichols, and says there is no more precise or distinctive notice of his labours.

This is a mistake. He will find a long paragraph devoted to Nichols (p. 494), and either of the indexes will give him the page.

4. The reviewer appeals "to the admirers of Longfellow whether that graceful writer deals in hexameter verse aided by initial rhymes." I also appeal—to Miles Standish:

Lying silent and sad in the afternoon shadows and sunshine,
Musing a moment before them, Miles Standish paused, as if doubtful

To the seamen;

Soon was heard on board the shouts and the songs of the sailors,

Heaving the windlass round and hoisting the ponderous anchor,

To the villagers;

There was a sound and a stir in the slumbering village of Plymouth,

To the whole story; for

Like a picture it seemed of the primitive pastoral ages,
 &c., &c.

5. The reviewer says that "Locksley Hall" is not printed in stanzas of four lines, but of two.

The paragraph he corrects is not perfectly clear; but if read with the foot-note it teaches the same fact—except that it states more accurately that the lines are continuous and not in stanzas.

6. The reviewer affirms that Thomas Babington, Lord Macaulay, was not the name of that brilliant writer.

I am not skilled in heraldry, but I have read often of Henry, Lord Brougham, and of Thomas Babington, Lord Macaulay, on title-pages sanctioned, I suspect, by each of them.

7. The reviewer says that Merivale's "History of the Romans under the Empire," "was not and could not be designed to complete the history which Arnold's death left unfinished—the latter breaking off," he adds, "at the Second Punic War."

Perhaps the reviewer will accept Mr. Merivale's own statement—"If (Arnold) had lived to continue his general history of Rome to the period before me, it is needless to say that my ambition would have been directed elsewhere." ("History of the Romans," Pref. viii.) If the objection is to the phrase "complete," I reply that this word can create no misapprehension—as both the time of the termination of Arnold's history and the time of the commencement of Merivale's is given in the paragraph itself. It is, however, the exact phrase to use. Arnold's great aim had been to write the History of the Commonwealth and the History of the Empire. Most of the history of the period between the Second Punic War and the Empire he had written and published before. From the Punic war, therefore, he went on to Julius Cæsar, a sketch of whose life he has left behind. Practically it was the History of the Empire that was needed to complete his work: and that alone:—the very thing Merivale has given, and says he intended to give.

8. The reviewer says that the term "metaphysical," as applied to the Cowley school of poets, is absurd; that the term is fairly obsolete; and that it can be used by no one who knows what is meant by metaphysics.

The term was first used in this sense by Dr. Johnson, who has explained it at length; it is sanctioned and approved by Hallam; and is actually used in Murray's "Manual of English Literature," written by Mr. Shaw, and in Craik's "History"; both of which bear on their titles the date of 1864. I state the objections to the term and the reason for retaining it. "Fantastic," "conceited," and other suggested names are at least as objectionable.

9. The reviewer objects to the name "Augustan" as applied to the age of Elizabeth, and says that the two eras thus compared were essentially different.

Now it is notorious that the age of Augustus was the most brilliant literary period in the history of Rome—the age of Virgil, Horace, Ovid, and Livy; as Elizabeth's was the most brilliant literary period in English history. It is an old controversy whether the age of Anne or that of Elizabeth best deserves this title; and in describing the age of Elizabeth by that epithet, I intended to express concurrence with Lord Jeffrey and many others, and to give that honour to the earlier time.

10. The reviewer quotes as a singular "inversion of facts," the statement that Wordsworth sanctioned the distinction between Fancy and Imagination, &c., and that Arnold has practically illustrated the application of this distinction to the classification of poetical compositions.

But this is exactly the fact. The distinction is largely Coleridge's. Wordsworth sanctions it, and adopts it; but it is Arnold who classifies our poetical literature under the divisions it suggests.

11. The reviewer objects that I bewilder the student by the number of the definitions of poetry; that they have no business in the volume; that I do not point out authoritatively which I prefer; that I have not given Wordsworth's definition; and that his exposition of poetry ought to have had some notice in this history.

I reply simply—the bewildering number of definitions might all be put into half a page, and they now occupy with comments barely more than two pages out of six hundred. A definition of poetry seems to me a natural thing in a handbook of literature. Two definitions are formally repudiated as insufficient; and the truth, it is suggested, lies between other three—those of Shakespeare, Bacon, and Aytoun. Wordsworth's definition is given (p. 98), and on pp. 256–8 Wordsworth's principle of poetic composition and his exposition of it have received considerable "notice."

12. The reviewer is filled with admiration—not of a flattering sort—that I have incidentally noted a connection between "pastoral poetry," "epic poetry," and "the drama"; and is not surprised that after that I should call the "Idylls of the King" "heroic poetry."

I can only say that the doctrine of such a connection is as old as the days of Aristotle, and has been stated still more strongly by several later writers. The connection is, I think, unquestionable: and the very history of the name Idyll might have suggested the fact. Idyll was primarily a short pastoral poem; then a short vivid descriptive poem. Give it a hero, and unity, and

you have at once the exactest definition of a "heroic poem."

13. The reviewer complains that I have "nothing better to say of the inimitable Fuller than that his humour is indisputably attractive to many minds, and that his 'Church History of Britain' has never been superseded." This latter statement, he adds by the way, he cannot understand.

Now this is the worst I say of him. In the very paragraph from which the sentence is taken, I say that for "wit and beauty," combined with "truth and practical wisdom, he was unsurpassed," even "in that age." I also quote with approbation the saying of Coleridge that "next to Shakespeare, Fuller excited in him the sense and emotion of the marvellous." As to the latter clause, it seems to me clear enough. After two centuries of learning and leisure, while many contemporary works have been superseded by modern research, Fuller's "Church History" is still consulted and read.

14. The reviewer blames me for speaking of Thomas Moore's writings as wanting in "delicacy," and thinks it hard that I should call up some sin of his youth, of which not one reader in a thousand has ever heard.

But it is not of one sin I complain, or of any sin that has been forgotten. Two volumes at least were published of the kind. Both reappear in his collected works, and there are pieces of later date to which the epithet may be fairly applied.

15. The reviewer is surprised that I should speak of some of Shakespeare's scenes as weakened by "conceits and verbal quibbles, and of some of his finest passages as injured by the needless obscurity of the language."

Herein, I offend in the best company; and it is impossible to say less. "A quibble," says Dr. Johnson in a well-known paragraph, "has some malignant power over Shakespeare's mind. Its fascinations are irresistible. It gave him such delight that he was content to purchase it by the sacrifice of reason, propriety, and truth." "How can we justify," says Hallam, "the very numerous passages which yield no interpretation, or even those which, if they may be at last understood, keep the mind in perplexity till the first emotion has passed away?" ("Hist. Lit." iii. 92.) "These occur," he adds, "not only where the struggles of the speaker's mind may be well denoted by some obscurity of language, but in dialogues between ordinary personages in the business of the play." It would be easy to add other authorities, and as easy to give proofs. But these are enough.

16. The reviewer complains that I too often give the opinions of others rather than my own.

Will he add my reason?—the judgments of great writers on the works of their predecessors belong to our literature; they illustrate the progress of criticism, and they suggest the principles of the art.—P. 638.

17. The reviewer thinks that to affirm that "the discussion of Christian evidences is often a sign of defective Christian life," is to contradict another statement, "that this discussion is sometimes carried on with great earnestness." The remark, moreover (it is suggested), is too religious to have a place in a History of Literature.

The fact is that men may be very active in discussing evidences, and have little real religious life. Nor is there any discrepancy between these statements. The remark on the discussion of evidences was not a piece of gratuitous religious reflection, but was intended to explain the course of religious literature in the eighteenth century. If the criticism of the reviewer was meant to maintain that the influence of religious truth is not to be regarded in the study of the literature of the people, the principle, I must say, is as unphilosophical as it is mischievous. There is a place for religion in politics, as there certainly is in the progress of thought and taste. Nor can any man rightly understand the literature of England, who declines to take into account what I believe to be one of its most essential elements.

So much for the facts. I might add more, but your space must be exhausted. On questions of taste or opinion, it would be unbecoming to enlarge. One man may prefer the history of periods, another the history of subjects. Each plan has its advantages. The "Handbook" can be read in either way without any difficulty (see pp. xiii. xv. and xix.), and with no more repetition than will be found in most books that are written on a different principle. It is possible to study periods as well as subjects on the one plan; it is all but impossible to study subjects on the other.

Yours very truly,

JOSEPH ANGUS.

Oct. 20, 1865.

[Out of respect for Dr. Angus, we depart from our rule not to open our columns to discussion of our own criticisms—always excepting the correction of any inaccuracy which the haste of weekly publication or any other cause may occasion. Dr. Angus's letter reaches us at the last moment, and our rejoinder to it must be the briefest. We take *seriatim* such of his comments as seem to require notice:—

1. We had the best reasons for saying as we did that Coleridge never "completely conquered" (Angus, p. 261) the habit of opium-eating, and to that statement we adhere.

2. There cannot be a greater mistake than to identify Kant's doctrine of the "Practical Reason" with his entire metaphysical system, as Dr. Angus appears still to do. The statements of Dr. Morell and Dr. Cairns are in perfect harmony with what we wrote, and we are indebted to Dr. Angus for citing them.

3. If we failed to catch sight of Dr. Angus's earlier paragraph on Nichols, it must be ascribed to his own bad arrangement, while the fuller statement itself contains palpable inaccuracy.

4. We had no intention of "denying" that Longfellow had used "initial rhymes." We simply wished to be shown such, and that has yet to be done. It is to no purpose to point to initial alliterations, as Dr. Angus does.

5. Dr. Angus here makes a fresh blunder. *Locksley Hall* is in stanzas instead of being "continuous." He was nearer right when he stated that its stanzas were of "four" lines instead of two.

6. Dr. Angus ought to have given Lord Macaulay's family name in full. This he does not do; and hence his phraseology, though correct, is calculated to mislead.

7. The language of Mr. Merivale's preface does not affect the question. Dr. Angus himself limits Arnold's "History of Rome" to the period ending with the Second Punic War. We leave it to him to harmonise this with what he afterwards says about the "History of the Romans under the Empire."

8. Wordsworth did good service in pointing out the unsuitableness of the epithet "metaphysical," as applied to the poets in question. The term does not describe them, and ought to be abandoned. It is scarcely correct to say that the use of the term is "sanctioned and approved" by Hallam. It is certainly referred to by Hallam as well as by Shaw and Craik; but rather as a matter of literary history than of present nomenclature.

12. If Dr. Angus still holds that the pastoral is the "elementary form of the drama," and that a "dramatic poem" is simply "an epic suited for acting"—there is nothing more to be said.

13. We thought, and still think, that it would have been better to pass over in silence a publication so licentious as "Little's Poems." It is quite true, moreover, that very few readers of Moore are even aware of its existence. Such a notice as that of Dr. Angus's was rather calculated to draw it forth from oblivion.

Here we must pause, though there is room for much more to be said. It will be understood that where we are silent, it is because we deem the text of our article on the Handbook sufficient for its own defence.

THE REVIEWER.]

October 31, 1865.

Cleanings.

Mr. Foley is to execute the O'Connell statue on the monument to that personage erected at Dublin.

At Carlisle, last week, a weaver who had reached his 84th year committed suicide through want.

The Premier of Nova Scotia is Dr. Charles Tupper, a practising physician of Halifax.

The east and south coasts were visited with a severe gale on Friday, and several serious casualties took place.

In America eight months witnessed no fewer than 266 deaths and 1,109 maimings by railway accidents alone.

The *Sheffield Independent* announces that no less than fifty per cent. of the Sheffield Inundation Fund will be returned to the subscribers.

Viscount Sydney presided on Saturday at the opening of an industrial exhibition in the Painted Hall, Greenwich Hospital. There was a grand performance of music, and the proceedings were interesting.

Mr. George Grove has collected about 3,000*l.* towards the expenses of the Palestine Exploration Fund. An expedition will be despatched with all convenient and prudent speed.

A St. Louis paper informs its readers that the anthracite coal, found lately in Missouri, looks like coal, feels like coal, and smells like coal; all the difference is that coal burns, and that will not.

THE BISHOP OF OXFORD AND HIS TRAVELLING COMPANION.—In connection with Church Congress details, the *Post* says:—"The Bishop of Oxford was travelling eastwards, when a lady who was sitting opposite to him commented in flattering terms on the eloquence and ability of the great Anglican divine, quite unconscious she was addressing him. 'But why, sir,' she added, 'do people call him Soapy Sam?' 'Well, madam,' replied the Bishop, 'I suppose it is because he has always been in a good deal of hot water, and always manages to come out with clean hands.'"

AN ANGRY IRISHMAN.—The following colloquy actually took place at an eastern post-office:—Pat—"I say, Mr. Postmaster, is there a littler for me?" "Who are you, my good sir?" "I'm meself—that's who I am." "Well, what is your name?" "And what do ye want wid the name? isn't it on the littler?" "So that I can find the letter, if there is one." "Will, Pat Byrne, thin, if you must have it." "No, sir; there's none for Pat Byrne." "Is there no way to get in there but through this pane of glass?" "No, sir." "It's well for ye there isn't. I'd teach ye better manners thin to insist on a gentleman's name; but ye didn't get it after all—so I'm aven wid ye; divil a bit is my name Byrne!"—*New York Paper*.

AN AFFECTIONATE WIFE.—In several of the villages of the Pyrenees the mountaineers are in the habit of training animals for the purpose of exhibition. The Prefect of Perpignan passed through one of them in company with an officer of gendarmes. The latter pointed out to the magistrate a woman whose husband, a bear-trainer, had been devoured by his pupil at a moment when instinct got the better of education. "I have nothing left," said the woman. "I am absolutely without a roof to shelter me and the poor animal." "Animal!" exclaimed the astonished prefect, "You don't mean to say that you keep the bear that devoured your husband?" "Alas," she replied, "it is all that is left to me of the poor dear man."

WONDERS OF THE ENGLISH LANGUAGE.—The construction of the English language must appear most formidable to foreigners. One of them, looking at a picture of a number of vessels, said, "See, what

a flock of ships!" He was told that a flock of ships was called a fleet, and that a fleet of sheep was called a flock. And it was added, for his guidance in mastering the intricacies of our language, that "a flock of girls is called a bevy, that a bevy of wolves is called a pack, and a pack of thieves is called a gang, and a gang of angels is called a host, a host of porpoises is called a shoal, a shoal of buffalo is called a herd, and a herd of children is called a troop, and a troop of partridges is called a covey, and a covey of beauties is called a galaxy, and a galaxy of ruffians is called a horde, and a horde of rubbish is called a heap, and a heap of oxen is called a drove, and a drove of blackguards is called a mob, and a mob of whales is called a school, and a school of worshippers is called a congregation, and a congregation of engineers is called a corps, and a corps of robbers is called a band, and a band of locusts is called a swarm, and a swarm of people is called a crowd, and a crowd of gentlefolks is called *élite*, and the *élite* of the city thieves and rascals are called the roughs."—*American Paper*.

Money Market and Commercial Intelligence.

City, Tuesday Evening.

There seems to be no general expectation that low rates of discount will prevail for some time to come. The demand for accommodation has been of an average character, and Consols have been dull, chiefly at 88½ for delivery. The closing prices to-day were 88½ for money, and 88½ 89 for the account.

Foreign securities continue heavy.

The share list of the Credit Foncier and Mobilier of England will close on Nov. 2, for London, and on Friday, Nov. 3, for the country.

According to last Thursday's Bank return, the amount of notes in circulation was 21,819,900, being a decrease of 498,340, and the stock of bullion in both departments 13,219,213, showing an increase of 429,257, when compared with the preceding return.

BANK OF ENGLAND.

(From Friday's Gazette.)

An Account, pursuant to the Act 7th and 8th Victoria, cap. 32, for the week ending Wednesday, Oct. 25.

ISSUE DEPARTMENT.

Notes issued ..	£27,061,150	Government Debt	£11,015,100
		Other Securities ..	5,634,900
		Gold Coin & Bullion	12,411,150
	£27,061,150		£27,061,150

BANKING DEPARTMENT.

Proprietors' Capital	£14,558,000	Government Securities	9,303,018
Reserve ..	3,184,000	Other Securities ..	20,603,638
Public Deposits ..	3,793,682	Notes ..	5,841,250
Other Deposits ..	13,279,933	Gold & Silver Coins	808,063
Seven Day and other			
Bills ..	550,345		
	£35,360,969		£35,360,969

Oct. 26, 1865.

W. MILLER, Chief Cashier.

HOLLOWAY'S PILLS.—THE READY REMEDY.—When winter sets in the human constitution undergoes many trials, from some of which disease will spring unless the blood is repelled from the surface of the body finds organs capable of receiving it and secretions adapted to consume it. This preservative power is admirably displayed by proper doses of Holloway's Pills, which relieve the liver, kidneys, and bowels from under congestion by immediately augmenting their secretions, and so diverting any surplus quantity of blood from a situation where its continued presence must be mischievous. With these pills and an attentive perusal of their accompanying directions neither great judgment nor much experience is required to conduct even the delicate through the trying time of winter.

Births, Marriages, and Deaths.

BIRTHS.

PATTISON.—October 25, at Stoke Newington, the wife of Mr. H. S. Pattison, of a son.

ETHERIDGE.—October 25, at Guildford-town, Ramsgate, the wife of the Rev. B. C. Etheridge, of a son.

MARRIAGES.

BRAGG—DUNSTER.—October 14, at the Independent chapel, Chard, by the Rev. R. P. Eriehach, Mr. George Bragg, to Miss Sarah Dunster, both of Chard.

SMITH—PIGGOTT.—October 17, at the Independent chapel, Baintree, Mr. Henry Smith, of Gubbions Hall, Great Leith, to Mary Ann Martha, only daughter of the late Mr. A. I. Piggott, of Baintree.

MANNERS—WALLIS.—October 18, at Nenchatel, Switzerland, by special license, Mr. George Manners, of Croydon, to Rachel, the youngest surviving daughter of the late Mr. Robert Wallis, of Howell Lodge, Kettering, Northamptonshire.

GOODY—JONES.—October 21, at Hanover Chapel, Peckham, by the Rev. R. W. Betts, Alfred C. Goody, Esq., of Ludlow, Salop, to Elizabeth Mary Wilhelmine, daughter of William Jones, Esq., of Peckham, Surrey. No cards.

SOMMERVILLE—MATTHEWS.—October 21, at Buckingham Chapel, Chilton, by the Rev. Charles Henry Leonard, uncle of the bride, James Frew, second son of William Somerville, Esq., of Bilton-hill House, Gloucestershire, to Mary Gadd, second daughter of the late Thomas Gadd Matthews, Esq., of Bristol.

PEASGOOD—MANBY.—October 24, at Grantham, by the Rev. J. Hooton, of Bardney, Lincoln, John Francis, eldest son of the late Mr. Francis Peasgood, of Stamford, to Emma, only daughter of the late Mr. William Manby, of Spittlegate, Grantham.

HOLDEN—WEARING.—October 26, at Counterslip Chapel, Bristol, by the Rev. R. P. Macmaster, Arthur Holden, of Birmingham, to Emma, eldest daughter of P. B. Wearing, of Bristol. No cards.

DEATHS.

WELLS.—October 14, aged sixty-seven, very suddenly, at his residence, Sansome-walk, Worcester, Mr. Arthur Wells, brother of the late Rev. Algernon Wells.

NEWMAN.—October 19, at 61, High-street, Worcester, aged sixty-six, Elizabeth, relict of the late Mr. Robert Newman, of Worcester.

SEYMOUR.—October 20, at Steeple-by-Maldon, Charles Arnold, only child of the Rev. George Seymour, aged ten months.

UDALL.—October 30, Mary, the beloved mother of Thomas Charles Udall, New College, London, in the fifty-first year of her age.

Markets.

CORN EXCHANGE, LONDON, Monday, Oct. 30.

There was a small supply of English wheat from Essex and Kent to this morning's market, which were disposed of at 2s. per qr. over the rates of last Monday. Foreign is generally held for a similar advance; the sale to day is principally in Russian and red wheat, which are 1s. per qr. dearer. Barley realises fully 1s. per qr. more money than last week. Beans 1s. to 2s. dearer. Peas firm, without change. The arrival of foreign oats for last week are large, but the trade continues firm for this article, which must be written 6d. to 1s. per qr. dearer than on this day week.

CURRENT PRICES.

	Per Qr.		Per Qr.
WHEAT—	s. d.	PEAS—	s. d.
Essex and Kent,		Grey	26 to 28
red, old	44 to 50	Maple	27 to 40
Ditto new	36 45	White	39 42
White, old	52 58	Boilers	40 42
new	42 50	Foreign, white ..	36 42
Foreign red	42 48		
white	48 48	RYE	26 28
BARLEY—			
English malting ..	33 37	OATS—	
Chevalier	34 40	English feed ..	20 23
Distilling	39 33	potatoes	15 20
Foreign	24 28	Scotch feed ..	22 26
		potatoes	25 29
MALT—		Irish black ..	19 21
Pale	54 67	white	20 23
Chevalier	64 68	Foreign feed ..	21 15
Brown	48 53		
BEANS—		LOUR—	
Ticks	39 42	Town made ..	43 46
Harrow	43 45	Country Marks ..	42 47
Small	41 50	Norfolk & Suffolk	31 34
Egyptian	38 42		

BREAD.—The prices of wheaten bread in the metropolis are from 7½ to 7¾; household ditto, 5½d. to 6½d.

METROPOLITAN CATTLE MARKET.

MONDAY, Oct. 30.—The total imports of foreign stock into London, last week, amounted to 22,917 head. In the corresponding week in 1864 we received 15,032; in 1861, 11,625; in 1862, 10,421; in 1863, 11,423; in 1860, 8,593; and in 1859, 8,599 head. There was a full average supply of foreign stock on offer here to-day, for which the inquiry ruled heavy, on rather lower terms when compared with last week's quotations. The general quality was very middling. The arrivals of beasts fresh from our own grazing districts were somewhat moderate, whilst those from Ireland and Scotland were limited. As to quality, the supply was rather inferior. Prime Scots, shorthorns, Herefords, and Devons moved off freely, at full quotations. Inferior breeds were dull, and rather cheaper. The top figures were 5s. 2d. to 5s. 4d. per 8lbs. The arrivals of beasts from Lincolnshire, Leicestershire, and Northamptonshire, were about 1,500 shorthorns, &c.; from other parts of England 500 various breeds; from Scotland, 38 Scots and crosses, and from Ireland 29 oxen, cows, and heifers. The total supply of sheep was rather extensive. We had a steady, though not to say active, demand for Down and half-breeds, as well as Leicesters and Lincolns, at extreme rates. Otherwise the mutton trade was somewhat heavy, on rather lower terms. The top quotations were 5s. 8d. per 8lbs. Calves, the supply of which was very fair, moved off slowly at late quotations, viz., from 4s. 6d. to 5s. 6d. per 8lbs. The supply of prime small pigs was rather scarce, and in request at from 5s. 4d. to 5s. 10d. per 8lbs. Large hogs moved off heavily at from 4s. 2d. to 5s. 2d. per 8lbs.

Per 8lbs. to sink the Otol.

	s. d.	s. d.		s. d.	s. d.
Inf. coarse beasts	3 2 to 3 8	Prime Southdown	6 4 to 6 8		
Second quality	3 10 4 6	Lamb			
Prime large oxen	4 8 5 0	Lge. coarse calves	4 6 5 2		
Prime Scots, &c.	5 2 5 4	Prime small ..	5 4 5 6		
Coarse inf. sheep	4 4 4 10	Large hogs ..	4 2 5 2		
Second quality	5 0 5 6	Heatsm. porkers	5 4 5 10		
Pr. coarse woolled	5 8 6 2				

Smoking calves, 20s. to 23s.; and quarter-old store pigs, 30s. to 35s. each.

NEWGATE AND LEADENHALL, Monday, Oct. 30.

Moderate supplies of meat are on sale at these markets. On the whole the trade is steady, and prices rule firm.

Per 8lbs. by the carcass.

	s. d.	s. d.		s. d.	s. d.
Inferior beef ..	3 0 to 3 4	Small pork ..	5 6 to 6 0		
Middling ditto	3 6 4 0	Inf. mutton ..	3 4 4 4		
Prime large do.	4 2 4 4	Middling ditto	4 6 5 2		
Do. small do.	4 6 4 8	Prime ditto ..	5 4 5 8		
Large pork ..	4 4 5 4	Veal	4 4 5 4		

COVENT-GARDEN, SATURDAY, Oct. 28.

Vegetables and fruit continue abundant. Peas still consist chiefly of Marie Louise, Gansel's Bergamot, Duchess d'Angoulême, and Brown Buerd. Pine-apples are sufficient for the demand. Kent filberts continue to sell freely at from 80s. to 110s. per 100lbs. Potatoes of good quality are now plentiful. Flowers chiefly consist of orchids, heaths, asters, mignonette, and roses.

PROVISIONS, Monday, Oct. 30.—The arrivals last week from Ireland were 4,539 firkins butter, and 2,664 bales bacon, and from foreign ports, 24,669 casks of butter and 1,540 bales bacon. The Irish butter market ruled quiet last week; but holders, influenced by the high advices from Ireland, were very firm, and the sales effected were generally at an advance of 2s. per cwt. Dutch declined to 12½; quality not fine. The supplies of bacon being more than equal to the demand, prices further declined 4s. per cwt.; the dealers purchase sparingly.

WOOL, Monday, Oct. 30.—Prices of nearly all kinds of home-grown wool continue to be well supported; but the demand, although large quantities of wool continue to be worked up in our manufacturing district, is very inactive. The inquiry for shipment to the continent is limited. The supply of wool in the market does not increase.

FLAX, HEMP, COIR, &c.—Saturday, Oct. 28.—We have to report a firm trade for flax, at very full prices. Hemp is very firm, and clean Russian quantities are now worth 36d. per ton. Jute moves off freely, on rather higher terms. Coir goods rule firm.

POTATOES.—BOROUGH AND SPITALFIELDS, Monday, Oct. 30.—The supplies of potatoes on sale at these markets are tolerably large. In most qualities a fair business is doing, at prices without material change from last week. The import into London last week was about 150 tons. Kent and Essex Regents, 6s. to 90s. per ton; Yorkshire ditto, 60s. to 80s.; Flukes, 70s. to 100s.; Rocks, 40s. to 60s.

SEED, Monday, Oct. 30.—There is an increased activity in the seed market at advancing rates for all qualities of new

French red clover, with higher quotations and a material falling off in the quantity offering; sales have been made at an advance of 3s. to 4s. on the value of last Monday. White cloverseed is without change. Trefoils are firmer, and sales have been made at 1s. to 1s. 6d. advance upon the prices buyers offered fourteen days since. Canaryseed fully as dear.

BOROUGH HOP MARKET, Monday, Oct. 30.—Our stocks of fine and coloury samples are becoming very low, and choice hops meet with ready purchasers at prices which fully support last week's quotations. In many instances sales have been effected at slightly advanced prices. Inferior grades meet with little attention, and are difficult to move. As a necessary consequence of the small demand, prices of brown and low hops have retrograded a little. Mid and East Kent, 100s., 147s., 190s.; Farnham and Country, 100s., 130s., 160s.; Weald of Kent, 80s., 115s., 130s.; Sussex, 70s., 100s., 112s.; Yearlings, 90s., 120s., 135s.

TALLOW, Monday, Oct. 30.—The tallow trade is dull, and prices are 6d. to 9d. per cwt. below the late highest point. P.Y.C. is quoted to-day at 51s. 3d. to 51s. 6d. per cwt. on the spot. Town tallow commands 51s. 9d. per cwt. net cash. Rough fat is selling at 2s. 8d. per 8lbs.

OIL, Monday, Oct. 23.—Lined oil is in fair demand, at 36s. 3d. per cwt. on the spot. Rape is very firm, and foreign refined commands 57s. 6d. per cwt. Olive oils move off slowly; but all other descriptions are firm, with an upward tendency in price. Turpentine is dull, and French spirits are selling at 44s. per cwt. on the spot. American refined Petroleum is now quoted at 2s. 11d. to 2s. 11½d. per gallon.

COALS, Monday, Oct. 30.—Market heavy, at the rates of last day. Huttons, 23s. 6d.; Haswell, 2s. 6d.; Hartlepool, 23s. 3d.; Kellie, 22s. 9d.; Tarnstall, 22s. 3d.; South Hartlepool, 22s. 9d.; Keppin Grange, 22s. 6d.; Pershore Primrose, 22s. 6d.; Holywell, 19s. 6d.; Hartleys, 19s. 6d.; Hatto, 19s. 6d.; Casop, 23s.; West Lambion, 22s. 9d.; Ambra Close, 22s. 9d.—Fresh ships, 47; left, 18; at sea, 15.

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LEVER TRUSS, requiring no steel spring round the body, is recommended for the following peculiarities and advantages:—1st. Facility of application; 2nd. Perfect freedom from liability to chafe or excoriate; 3rd. It may be worn with equal comfort in any position of the body, by night or day; 4th. It admits of every kind of exercise without the slightest inconvenience to the wearer, and is perfectly concealed from observation.

"We do not hesitate to give to this invention our unqualified approbation; and we strenuously advise the use of it to all those who stand in need of that protection, which they cannot so fully, nor with the same comfort, obtain from any other apparatus or truss as from that which we have the highest satisfaction in thus recommending."—*Church and State Gazette*.

Recommended by the following eminent Surgeons:—William Ferguson, Esq., F.R.S., Professor of Surgery in King's College, Surgeon to King's College Hospital, &c.; O. G. Guthrie, Esq., Surgeon to the Royal Westminster Ophthalmic Hospital; W. Bowman, Esq., F.R.S., Assistant-Surgeon to King's College Hospital; T. Callaway, Esq., Senior Assistant-Surgeon to Guy's Hospital; W. Coulson, Esq., F.R.S., Surgeon to the Marlborough Hospital; T. Bizard Currier, Esq., F.R.S., Surgeon to the London Hospital; W. J. Fisher, Esq., Surgeon-in-Chief to the Metropolitan Police Force; Aston Key, Esq., Surgeon to Prince Albert; Robert Liston, Esq., F.R.S.; James Luke, Esq., Surgeon to the London Truss Society; Erasmus Wilson, Esq., F.R.S.; and many others.

A Descriptive Circular may be had by post, and the Truss which cannot fail to fit can be forwarded by post, on sending the circumference of the body, two inches below the hips, to the Manufacturer.

Mr. WHITE, 228, PICCADILLY, LONDON.

Price of a Single Truss, 10s., 12s., 20s. 6s., and 31s. 6d. Postage, 1s.

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The material of which these are made is recommended by the faculty as being peculiarly elastic and compressible, and the best invention for giving efficient and permanent support in all cases of WEAKNESS, and swelling of the LEGS, VARICOSE VEINS, SPRAINS, &c. It is porous, light in texture, and inexpensive, and is drawn on like an ordinary stocking.

Price 4s. 6d., 7s. 6d., 12s., to 16s. each. Postage 6d.

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